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"If You Let The People Know, They Can Act Intelligently"

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ISOLATION OF ISRAEL CONTINUES AS ARABS STEP UP PROVOCATIONS

NEW YORK (NJP)—The isolation of Israel continued this week, as every attempt by Israel to seek amelioration of its present situation proved fruitless.

The State Department and Israel's ambassador Eban continued their game, with Eban being rebuffed for the nth time in his appeal for the purchase of defensive arms.

Meanwhile the Arab nations bordering Israel stepped up their provocations.

TO THE TWO Israeli policemen killed instantly when a boat retrieving fishing nets was attacked by fire from the Syrian border were added two other Israelis as the bodies of two more Israeli policemen, who had been wounded, were returned to Israeli authorities. There was the hint of suspicion in the news reports in the Israeli press that these two were put to death after their capture, but this could not be confirmed.

Meanwhile Washington seemed to want to ignore the predictions of top Israeli military men that war was imminent. Even David Ben-Gurion who has been patient in the past few months, this week expressed opinion that was was almost inevitable.

THE JORDAN border, which has been relatively quiet for months now, began to erupt. A new immigrant was killed in his house at Naham five miles from the Jordan border by infiltrators. The infiltrators were intercepted by Israel border guards before they could get back to home territory. Jordan's band lost one of its members to Israeli fire.

Sporadic shooting also continued on the Egyptian border, although no casualties have been reported.

A SIX-AND-A-HALF hour skirmish with Jordanians on Monday resulted in the killing of one Israeli policeman and the wounding of two others.

Maj. Gen. E. L. M. Burns, chief United Nations truce supervisor, recommended this week the bringing in of additional United Nations truce personnel to patrol the Israeli borders.

(In a nation-wide broadcast on Edward Murrow's, "See it Now," Tuesday night, Ben-Gurion expressed the view that adding additional UN forces and widening of the no-man's land between Israel and her neighbors was hardly a solution for the situation.)

Mine Detector Locates Shul's Cornerstone

ASBURY PARK, N. J. (NJP)—It required army experts with detectors to locate the cornerstone box of Congregation Sons of Israel here.

The congregation had sold its synagog in 1947, but failed to open the cornerstone at that time. Now that the congregation is marking its 50th anniversary, the contents of the cornerstone were needed. The army was called in as a final resort when it was found that the church had stuccoed the building removing traces of the spot where the cornerstone had been laid.

Sgt. Richard E. Durette of the army mine detection team was aided by specialist 2/c William Bittle. They located two metal objects buried in the foundation. Excavations of this portion of the edifice is expected to begin soon.

3 Canadian States Pass Anti-Bias Law

By LILLIAN JACOBSON

TORONTO (NJP)—The month of March 1956 may go down in Canadian legislative history as the time when three provinces adopted anti-discrimination laws—all within a week of each other.

The provinces are: British Columbia which passed a Fair Employment Practices law; New Brunswick which likewise introduced a Fair Employment Practices law; and Saskatchewan which passed two pieces of legislation—an F.E.P. law and a Fair Accommodation Practices Act. Most of these are patterned after existing acts, either federal or from other provinces. Significance of B.C.'s enactment is that it marks the first measure against racial and religious discrimination to be passed by a Social Credit government, which has been suspected in the past of harboring biased elements.

18-Month Survey To Determine U.S. Jews' Attitude To Synagog

NEW YORK (NJP)—Launching of a survey to cost from $60,000 to $100,000 by Columbia University personnel to study "the religious attitudes and practices as applied to the American synagog," is being started this week.

The survey would be made under the auspices of the Synagogue Council of America, which is composed of the three wings of Judaism, Reform, Conservative and Orthodox.

(The proposal of Rabbi David B. Hollander that the Orthodox withdraw from the SCA is now being debated in Orthodox circles.)

The project was announced by Rabbi Abraham J. Feldman, SCA president, as the first stage in a comprehensive study of the current Jewish religious revival in the United States with a view toward increasing synagog affiliations and deepening Jewish religious knowledge and adherence.

THE PROPOSED research investigation will apply the latest techniques of the psychological and social sciences to determine "the religious, social, and psychological needs and satisfactions experienced by the synagog member and the kinds of educational programs necessary to relate the synagog's message to its constituency in an optimal way."

The study would also seek to determine the motivations accounting for non-affiliation with the synagog and to suggest what can be done by the synagog to encourage affiliation.

THE RESEARCH project will take 18 months and will be conducted by trained interviewers in sample urban, semi-urban and suburban communities.

A committee of national sponsors has been formed consisting thus far of five hundred key Jewish leaders. Honorary chairmen are Sen. Herbert H. Lehman (D.-N.Y.), Roger W. Straus and Samuel S. Schneierson of New York.

Also in formation are a national advisory cabinet consisting of outstanding Jewish scholars, seminary heads and other educators; a national committee of co-operating rabbis; and a committee of national Jewish organization affiliates.

Rabbi Feldman said that the proposed study is now being submitted to the constituent agencies of the Council for formal ratification.

Follows Grandfather In Rabbinate

CONTINUITY IN THE JEWISH TRADITION finds dramatic expression as Dr. Julian Morgenstern (right), President Emeritus of Hebrew Union College, joins grandson William A. Greenebaum III, at the ark of HUC chapel, Cincinnati. Greenebaum, an HUC student preparing to follow his distinguished grandfather into the ministry, will read the service at ceremonies honoring Dr. Morgenstern on his 75th birthday this week end. The ceremonies will be part of an elaborate three-day program marking Founders' Day on the Cincinnati campus of the Reform rabbinic seminary. In recognition of distinguished service to Judaism and to America, honorary degrees will be conferred on United States Solicitor General Simon Sobeloff; Rabbi Edgar E. Siskin of Glencoe, Ill.; Rabbi Frederic A. Doppelt, Fort Wayne, and Dr. Samuel S. Hollender, Chicago.

GLUBB SAYS ARAB NATIONS CAN'T BE RELIED ON BY WEST

NEW YORK (NJP)—Why the Western Government cannot rely on the Arab nations was explained this week by Glubb Pasha, ousted leader of the Arab Legion, in a copyrighted article in The New York Times.

Pointing out that western democracy had little meaning to the illiterate Arab population, Glubb Pasha, who was knighted by Queen Elizabeth and now is known as Sir John Bagot Glubb, said that although "a few years ago nearly all the Arab countries had set up Western democratic institutions . . . in one case after another coups d'etat and revolutions have overthrown them.

"At the same time," he continued, "through all these struggles and upheavals, the professional politicians or the military dictators seek to gain popularity and retain office by violent denunciation of so-called Western imperialism.

"It is the weakness and instability of the Governments concerned," he concluded, "which so often imperil their relations with the West."

Question Doesn't Embarrass Sponsors

Moslem-Christian Group Replies To Rabbi Asking About Judaism

TORONTO (NJP) — A challenge by Rabbi Abraham J. Feinberg of this city to include Judaism in a Christian-Moslem World Fellowship only temporarily embarrassed the sponsors.

Rabbi Feinberg told the new group that a religious fellowship of Christians and Moslems to prevent a third world war "seems incomplete without Judaism in whose womb Christianity and Mohammedism were born."

Dr. E. M. Howse, minister of Bloor Street United Church, speaking for co-president Sheik Mohammed Bahjat Al-Bitar, said that technical difficulties at the present time make it unwise to attempt such an organization." He added that ultimately the hope is to see all three monotheistic religions grouped in one organization.

Separation of Sexes Not New at Beth Jacob

COLUMBUS (NJP)—Beth Jacob Congregation has always had separation of sexes at services, Rabbi Poupko told The National Jewish Post this week.

Rabbi Poupko said that the news item in last week's Post quoting from The Union of Orthodox Congregations lauding the congregation for erecting a mechitza was not entirely correct. What the congregation has done, he said, is to replace a rope which heretofore separated the men and the women with a "sufficient and acceptable mechitza."

Original Predictions Raised

Second Well Boosts Estimates Of Israel Field To 7 Million

JERUSALEM (NJP)—Israel's second successful oil well added to the new state's meager resources and verified reports of the size of the oil field which was tapped when heletz No. 1 came in several months ago.

The new strike was at heletz III, about a half-mile west of the first gusher. Heletz II is also expected to strike oil, and will thus enable the scientists to compute the number of barrels in the heletz field.

Previous estimates set the size of the field at 3,700,000 barrels. The new strike has raised this figure to 7 million barrels.

RETURN TO JEWISH DISHES NOTED IN SYMPOSIUM

NEW YORK (NJP)—Two concurrent trends in American Jewish cooking were noted at a symposium on "Jewish Life as Reflected in Jewish Foods," held at Hunter College here.

Edith Stoffer, director of home economics at the Manischewitz Co., noted that although the first and second generations of Jews eagerly cast aside traditional Jewish cooking along with other customs in an attempt to be very American, there is a return to oldtime Jewish favorites.

AT THE SAME time, she pointed to the attempt to discover ways to make things like kosher pizza.

Bernard Manischewitz, president of the company, pointed out that packaging of kosher food is freeing the kosher housewife from the kitchen. The Orthodox housewife is no longer "of necessity immersed in the kitchen because of her need to perform the various precepts of Jewish dietary laws in preparing her meals."

"Recounting the practice of borrowing our Jewish cuisine piecemeal from other countries —Russia, Poland and elsewhere, he said, "instead, with the evolution of a native American character in the Jewish cuisine, we are exerting an outward force; we are contributing something new to the table experience of Jews elsewhere in the world."

HE ATTRIBUTED this outgrowth to the post-war years, during which American Jews shipped vast quantities of food parcels to Europe, Israel and North Africa.

CYPRUS ORDERS MILK

TEL AVIV—The Tenne agricultural produce marketing company here has orders for 20,000 bottles of milk per week from the British forces and local population of Cyprus.

Egypt To Receive Long-Range Rockets

JERUSALEM (NJP) — In a report from its Bonn correspondent, The Jerusalem Post said that Egypt will receive the Soviet's newest type of rockets, the range of which could easily hit Tel Aviv and Jerusalem from the Gaza strip.

The same report stated that 310 Egyptian officers are now being trained as rocket specialists at two military bases in Czechoslovakia.

Israel Export Deficit Mounts In January

JERUSALEM (NJP) — Faced with the deficit of more than 36 million pounds in January, 8 million pounds more than in the same month a year ago, steps were being taken by the Ministry of Commerce and Industry to stimulate exports. Meanwhile, grave concern was felt in economic circles. February figures are not available yet, but it is known that the exports continued to lag last month also.

Bomb Scare Empties Israel N. Y. Consulate

NEW YORK (NJP)—The Israel consulate here was emptied for two hours last Wednesday following an anonymous call to the police department that the a bomb had been planted in the building. The day before a similar call to the Egyptian consulate resulted in a similar evacuation, with similar results.

Plenty of Meat, Fish, Matzohs

Passover Food Supply Largest Since State's Establishment

JERUSALEM (NJP)—The most ample supply of foods in the history of the state will be available for Passover, it was announced here. Most of the items are unrationed.

Meat, which has always been in short supply, is now plentiful, with frozen meat unrationed, and tinned meat available at all stores. Eggs, too, still rationed, will be available in larger supply.

Matzoh is unrationed, and the supply of coffee, tea, jams and chocolate is unlimited.

ISRAELI MOST ENERGETIC, SAYS CATHOLIC AUTHOR

By MILTON S. CARLIN
National Jewish Post Correspondent

SYRACUSE, N. Y. (NJP) — A Catholic author, lecturer and world traveler, took a "look at Israel," and seemed to find it good.

Dr. Richard Pattee, who returned recently from a five-month visit to the Middle East, analyzed the situation in Israel in a lecture at Le Moyne College here. His topic: "A Catholic Looks At Israel."

ENDEAVORING to keep himself beyond the controversy, Dr. Pattee observed that Israel can not forsake Zionism without losing the reason for its existence as a nation.

Noting that the refugee problem had become the rallying point of the Arab world, the speaker said the Israeli viewpoint is that the Arabs left—not because they had to—but in panic or because of ill advice.

A large-scale return of the Arab refugees is not in the cards, he said, noting that their readmission would double Israel's population and thus create hardship for all.

SUCH A MOVE he added, would complicate more than ever Israel's cultural, agricultural, industrial and economic problems and perhaps defeat the nation's very purpose of existence as a Jewish homeland.

Dr. Pattee, presently associated with the National Catholic Welfare Conference, said one of the most remarkable things about Israel was its refusal to close the door on immigration, admitting any Jew at any time from anywhere in the world.

He also said the Marxist doctrine regarding personal gain had been disproved in Israel.

If the motivating force was desire for material gain, he observed, there wouldn't be anyone there. No one, he declared, is moving to Israel to get rich quick.

HE DESCRIBED the Israeli as the most energetic people he has encountered in his travels around the world.

"The problems seem almost insoluble," he remarked, "but somehow they're getting on with the job."

He pointed out that everywhere in Israel one finds the juxtaposition of the old and new calling for continual adjustment of modern and biblical viewpoints.

Germany Sends 5 To Zionist Congress

JERUSALEM (NJP)—For the first time since World War II the German Zionist Federation will be represented at a World Zionist Congress when five delegates from Germany will be among the 486 who will convene here next month.

Israel with 208 of the 486 mandates will have the largest delegation. The U.S. will have the largest representation from outside Israel, with 122 seats distributed among all the U.S. Zionist parties.

Although the agenda has not been published, it is believed that the opening sessions will be given over to consideration of "enlistment of World Jewry in aid of Israel during the emergency."

A device to permit the delegates to follow the proceedings in the 3,000 seat Binyanet Ha'ooma is a pocket-size receiver bringing the speeches in any one of four simultaneous translations.

Morgenthau In Israel, Says Visit Is Private

JERUSALEM (NJP)—Although he is consulting with government officials on several business matters, Henry Morgenthau, former chairman of the Israel bond sale in the U.S., told reporters here he was in Israel in a private capacity. He arrived by plane from Karachi, and is expected to spend five days here.

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A HANDY JEWISH GUIDE TO NEW YORK

COMING EVENTS

Exhibit dedicated to "The Jews and Medicine." Display of literature dealing with relationship of Jews and Judaism to the medical arts from the Bible to modern times. Mendel Gottesman Library of Yeshiva University, Amsterdam Ave. and 186th St.

March 18. Annual dinner Greater New York Council of Hapoel Hamizrachi, Hotel Commodore. Dr. Bernard Bergman, guest of honor. Governor Averill Harriman and Dr. Samuel Belkin of Yeshiva University, honorary chairmen.

April 5-8. Biennial convention National Jewish Welfare Board, Waldorf Astoria Hotel. Speakers, Admiral Arthur S. Radford, Mrs. Eleanor Roosevelt, Chancellor Henry T. Heald of New York University, and Rabbi Joseph H. Lookstein.

THEATRE and MUSIC

Saturday, March 31. Joseph Gifford and Company, Hadassah, dance recital. YMHA, 1395 Lexington Avenue, 8:40 p. m.

"The Diary of Anne Frank," starring Joseph Schildkraut. Cort Theatre, 48th st. East of Broadway. 8:40. Matinees Wednesday and Saturday.

May 12. Second annual Stephen Wise Memorial Concert, Free Synagogue, 30 W. 68th St., Mischa Elman, soloist.

CULTURAL

March 19. "Salt of the Eearth," film on inter-group relations and labor management problems, Free Synagogue, 30 W. 68th St., 8:15 p. m.

Monday, March 20. Lecture by Maurice Samuel, on "Toynbee and the Jews." Jewish Omnibus Series, YMHA, 1395 Lexington Ave. 8:30 p. m. Problems of Jewish Personal Adjustment in Modern Society." Jewish Omnibus Series. Theresa L. Kauffman Auditorium, 92d St. and Lexington Ave. 8:40 p. m.

April 2. "Judaism and Social Justice," Free Synagogue, 30 W. 68th St., 8:15 p. m. Speakers to be announced.

ART

Jewish Museum Exhibits. Early American Synagogues and The Synagogue Today; Jewish Ceremonial Art of Europe and the Near East; The World of the Lower East Side. Jewish Museum, 5th ave. at 92d st. Monday, Thursday, 1-5 p. m.; Sunday, 11 a. m.-6 p. m. Closed Friday and Saturday.

National Organizations

American Jewish Congress, 15 E. 84th Street
Anti-Defamation League of B.B., 515 Madison Ave., New York 22 N Y
Farband Labor Zionist Order, 45 E. 17th St. N Y 4 OR 3-6500
Jewish National Fund, 42 East 69th St. New York 21 VA 6-3780
Kashruth Supervisors Union, 205 W. 14th St., AL 5-7330
National Community Relations Advisory Council, 9 E. 38th. MU 5-1606.
Union of American Hebrew Congregations. 838 Fifth Ave. RE 7-8200.

Religious Services

Congregation
B'NAI JESHURUN
88th St., West of Broadway
DR. ISRAEL GOLDSTEIN, Rabbi
WILLIAM BERKOWITZ, Associate Rabbi
ROBERT H. SEGAL, Cantor

YOUTH GROUP SABBATH, Saturday, March 17, 11 A.M.
Symposium:
"YOUTH FACES THE FUTURE"
Participants: Harold Platzker, Lincoln Manneker, Mark Levy, Edward Lewis, Fred Feiner.

Congregational Passover Seder
Monday Evening, March 26
Tuesday Evening, March 27
For Reservations,
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Ike's Minister Sees Political Zionism As Un-American

CHICAGO (NJP)—The text of a letter from Edward L. K. Elson, minister of the National Presbyterian Church in Washington, D. C., in which he denied that he attempted to influence President Eisenhower, who attends his services, in political matters, was made public here by Mrs. Alfred Loewenthal.

Written last July, the letter confirmed Dr. Elson's opposition to what he called "political Zionism," which he said did violence to the concept of pro-Americanism.

DR. ELROD compared political Zionism to the German American bund and declared that "In our American political life similarly, Zionist American organizations are out of place."

The full text of the letter follows:

Dear Mrs. Loewenthal:

I appreciate your letter of June 26 and the spirit which prompts your writing to me. My relations with the President are of a pastoral and spiritual nature and I am not a Political consultant.

I have long been a friend of American Jews who are a part of our American life and integrated into our culture. I have spoken to many American Jewish gatherings and during the war when I served as a chaplain had the reputation for conducting more services for men of the Jewish faith than is said to have been true of other Christian chaplains.

MANY OF my choicest friends are observant Jews for whom I have the utmost appreciation.

Nor am I anti-Israel. Although it's creation was a diplomatic debacle, Israel is here and must be regarded as a valid entity among the nations.

I am not now nor have I ever been anti-Israel, but I am desperately and earnestly pro-American in the highest and most refined sense of that word.

POLITICAL Zionism, it seems to me, does violence to that concept. The so-called German-American Bund was out of place in American life. In our American political life similarly, Zionist American organizations are out of place. Judaism is a great faith and the Jews are a great people and these concepts should be clearly separated from Political Zionism.

With the assurance of my prayers,

EDWARD H. L. K. ELSON
Minister
National Presbyterian Church
Washington, D. C.

Rabbi In Denver Defies N.Y. Ruling

DENVER, Colo.—Rabbi Lejzor Bryks, secretary of both Denver rabbinical councils, defied eleven deans of Orthodox yeshivas to break up the co-operation of Denver Orthodox, Conservative and Reform rabbis.

Asked by the Intermountain Jewish News here of a New York interdiction (NJP, March 9, 1956) meant the dissolution of the overall Rabbinical Council of Denver, which includes the Reform and Conservative Rabbis as well as Orthodox leaders, Rabbi Bryks replied, "No New York rabbis can tell us what to do in local affairs. We in Denver have our own authority for local affairs."

The Denver rabbis have two organizations. The Rabbinical Council of Denver includes all congregations, Orthodox, Conservative and Reform. The Counci lof Orthodox rabbis of Denver is confined to Orthodox spiritual leaders, and concerns itself with religious matters, such as kashruth.

Rabbi Manuel Laderman of the Hebrew Educational Alliance is president of both organizations. He had no comment on the New York interdiction.

Rabbi Bryks of Zera Israel is secretary of both organizations.

Interdenominational Service Marks Founding

SALT LAKE CITY (NJP)—Whether this is a Jewish first or not, Temple B'nai Israel here opened the ceremonies marking the 75th anniversary of its founding with an interdenominational service. Participating were Stephen L. Richard of the Mormon Church, the Rev. Lynn S. Lyon, representing the Salt Lake Ministerial Association, Dr. Harold Scott, Unitarian minister and Rabbi E. Louis Cardon of Montefiore Congregation.

AJ Committee Official On Visit To Israel

JERUSALEM (NJP)—Being received by top Israel government officials is Ralph Samuel, chairman of the administrative committee of the American Jewish committee.

So far President Ben-Zvi received Mr. and Mrs. Samuel, as have Foreign Minister Moshe Sharett and the Minister of Finance.

If you want to know what is going on in any part of the U.S. Jewish community, read The JEWISH POST.

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Open Letter

To Members of the

Zionist Organization of America

Fred Monosson

712 Beacon Street
Boston, Massachusetts
CO pley 7-5800

Dear Zionists:

The present leadership of the Zionist Organization of America has changed our organization from a liberal organization, open to any and all Zionists and well-wishers of Israel, into a political party by affiliation with other political parties in Israel.

The Zionist Organization of America insists that all delegates of the Z. O. A. be bound by UNIT RULE at the Congress and at the MEETINGS of the ZIONIST CONFEDERATION.

It should be manifest that no self-respecting, intelligent delegate would want to be so bound. Indeed, if this idea were to be adopted, the Zionist Organization of America could save a great deal of time and money of its delegates by merely sending one of its prominent leaders to Jerusalem to cast an "en bloc" vote for its entire delegation.

It was our intention to have a joint commission appointed, representing the administration and the liberal members of the Zionist Organization of America, to consider plans for the revitalization and strengthening of the Z. O. A.

I am sure that the present administration of the Zionist Organization of America will concede that our liberal Zionist group, as members of the Z. O. A., have always been substantial contributors to the United Jewish Appeal, Jewish National Fund, Israel Bonds, and to all local and international institutions, and especially are strong supporters of the State of Israel.

As members of the Liberal Group of the Zionist Organization of America, to present our views we had no other alternative but to submit our list of delegates to the World Zionist Congress in Jerusalem on April 24, 1956, as follows:

Chairman, JUDGE LOUIS LEVINTHAL, of Philadelphia,
Former President of the Z. O. A.

DR. DEWEY D. STONE	Vice-President, ZOA, Brockton
LOUIS LIPSKY	Former President, ZOA, New York
BENJAMIN G. BROWDY	Former President, ZOA, Brooklyn
FRED MONOSSON	Member World Actions Committee, ZOA, Boston
EZRA SHAPIRO	Vice-President, ZOA, Cleveland
HARRY LEVINE	Member Executive Committee, ZOA, Wellesley
A. S. KAY	Member Executive, ZOA, Washington, D. C.
LOUIS FALK	Member World Actions Committee, ZOA, New Jersey
DR. SAMUEL MARGOSHES	Member World Actions Committee, ZOA, New York
ROBERT SILVERMAN	Former Member Executive, ZOA, Boston
MOSES J. SLONIN	Member, ZOA, St. Louis
M. MARGOLIS	Former Secretary, ZOA, New York

Sincerely Yours,

FRED MONOSSON,
712 Beacon Street
Boston, Massachusetts

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Shares Honors at B'nai B'rith Affair With Basilio

Albany's Famous Boxing Coach Wins Award

By STAN LEVINE
National Jewish Post Correspondent

ALBANY, N. Y. (NJP)—Ben Becker, Adirondack AAU president and Carmen Basilio, welterweight champion, will receive awards at the Gideon Lodge, B'nai B'rith Sports Night here Wednesday.

Becker, chairman of the Adirondack AAU boxing committee for 18 years, will be the recipient of the second annual Lodge sports award for his contribution to Albany sports.

Basilio, who will be guest speaker at the affair, will be tendered a special award for winning the world championship.

Becker, assistant principal at Philip Schuyler High, was awarded the Olympic shield ring in 1942 as the outstanding amateur boxing coach in the nation. Two years ago, while coach of the United States amateur boxing team, he toured South America.

Becker was football and basketball coach at the high school for 12 years.

During World War II, he rose to Lt. Commander in Naval Aviation and was a boxing coach at Annapolis.

Rabbinical Studies Open To Girls, Boys

NEW YORK (NJP)—Girls as well as boys will be eligible for a recently announced program of studies designed to interest teen-agers in preparing for the rabbinate. The studies will be under the auspices of the Hebrew Union College—Jewish Institute of Religion (Reform) and will be conducted by younger alumni of the College-Institute.

Admission to the study course is by scholarship only. The course will begin this fall with two hours study a week.

MICKEY WINOGRAD TO LEAD DUQUESNE IN NIT AT GARDEN

MICKEY WINOGRAD
Climaxes Brilliant Career

By LEONARD VOGEL
National Jewish Post Correspondent

PITTSBURG (NJP) — Meyer (Mickey) Winograd, co-captain of the defending N.I.T. champions, Duquesne University here, will lead his team into this year's tournament at Madison Square Garden.

For Mickey, it is the finale of a brilliant collegiate basketball career.

After playing on Duquesne's undefeated "frosh" team ,Mickey made the starting line-up of Duquesne's varsity as a sophomore and has held that position ever since.

Play-making guard Mickey Winograd is recognized as one of the best defensive stars and foul shooters ever to wear a Duquesne uniform. He has an average of better than 70 per cent at the foul line.

Mickey recalls being introduced to the cage game exactly 10 years ago at the age of 11. He and his neighborhood pals erected a peach basket hoop on a pole behind the funeral parlor in his home town of Jersey City. Their game consisted of passing and set shots only. Dribbling would disturb the mourners inside.

The next step upward was the basketball court of Jersey City's Jewish Community Center. Under the guidance of Athletic Director Sam Kaplan, Winograd learned the game well enough to play four years of varsity basketball ,for Lincoln High School of Jersey City. His public school days were spent at the Hudson County Yeshiva, where he was valedictorian of his class.

3 Jewish College Prexies Head Fund Drive

NEW YORK (NJP) — Three presidents of Jewish schools—Dr. Nelson Glueck, Dr. Louis Finkelstein and Dr. Abram Sachar—are honorary sponsors of the drive to raise $250,000 for the Reconstructionist Foundation in honor of the 75th birthday of its founder, Dr. Mordecai M. Kaplan. Among the lay leaders acting as sponsors are Philip Klutznick, president of B'nai B'rith and Mortimer May, president of the Zionist Organization of America.

FRANCE WILL SUPPLY

PARIS — France will supply Israel with 12 Mystere IV jet planes contracted for, French Foreign Minister Christian Pineau told the Anglo-American Press association in Paris recently.

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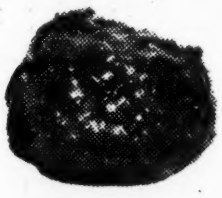

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Warning Issued On Hasty Action On School Problems

NEW YORK (NJP)—Local Jewish communities were warned against "unwise or ill-timed actions" in protesting religious intrusions on public schools, in a statement on policy and position issued jointly this week by the Synagogue Council of America and the National Community Relations Advisory Council.

The statement said such action might "intensify problems without producing any positive results."

The statement listed these steps in connection with public schools which the Jewish group opposes:

- Teaching in the public school of "moral and spiritual" values, "objective" or "factual" teaching about religion, or teaching of a "common core" of religious faith.
- Use of public school premises for religious purposes.
- Religious practices or observances, including joint religious observances (Christmas-Hanuka, Easter-Passover, e.g.) in the public schools.
- Prayer reading or recitation, Bible reading, distribution of Bible or tracts, hymn singing, wearing of clerical garb by teachers, granting of credit for religious studies, taking of religious census of pupils, holding of public school classes in religious buildings.
- Released time and dismissed time practices.
- Government aid to religiously controlled schools.

Regarding the closing of public schools on Jewish High Holy Days, the Synagogue Council and NCRAC counseled against requesting this be done. They insist, however, that Jewish teachers should not be penalized for absence on such holidays.

ISRAELI RABBIS UNSUITED; IN U. S. MANY OVER-AWED

NEWARK, N. J. (NJP)—Yeshiva graduates "of the Israeli variety" are not satisfactory for the many unfilled pulpits in the United States, according to Rabbi Howard Singer of Temple B'nai Zion in nearby Bloomfield.

Commenting on reports that only 2,000 rabbis serve a Jewish population of 5 million in this country, Rabbi Singer also took note of news stories saying that yeshiva graduates in Israel are refusing to leave that country despite a world-wide shortage of rabbis (NJP, Feb. 10, 1956).

"The Israeli yeshiva graduate rarely can fit into the American congregational situation," Rabbi Singer told The National Jewish Post. "There may be a world-wide shortage of rabbis, but there is probably an overproduction of yeshiva graduates of the Israeli variety."

NEWARK (NJP) — Rabbi Louis M. Levitsky of Newark's Oheb Shalom Congregation, discussing the problem of the shortage of rabbis in last week's Oheb Shalom Review, said that he thinks many men find the work of the rabbinate "too awesome."

Referring to a recent article by Walter Ducat in The Congress Weekly, Dr. Levitsky pointed out that the small number of graduates from Jewish theological schools is reduced further because some do not enter the active rabbinate and others, after they do enter, remain only long enough to find work in other related fields.

Dr. Levitsky quoted the causes listed in Ducat's article as dissatisfaction with the pettiness in congregational life, unbearable ignorance on the part of some lay leadership, lack of independence and of personal freedoms, and burdensome physical demands.

Although Dr. Levitsky agreed that these causes are sources of "great irritation," he labeled them as "the hazards indigenous to the rabbinate." Instead, he said, "some of the real problems of the rabbinate" include the need for skill in multiple fields, great wisdom and the realization that the rabbi "is not expected to react to human stimuli like any normal human being."

"For myself," Dr. Levitsky wrote, "I find the work of the rabbinate too awesome . . . I get a disturbing sense of my own inadequacy."

No Chance of Justice In UN — Greenspun

PHOENIX, Ariz. (NJP)—The man who was tried in a United States court for smuggling arms into Israel during the war with the Arabs, and who is now publisher of a flourishing daily paper in Las Vegas, declared that Israel cannot hope to get fair treatment in the United Nations.

In a letter to the Phoenix Jewish News, H. M. Greenspun, publisher of the Las Vegas Sun, wrote that, "You and I know that Israel couldn't get a fair trial before the United Nations with Rusia and England sitting as judges . . ."

He added that "Syria and Egypt could never be indicted by the UN because Russia and England would never permit it. So justice for Israel before the UN is an impossibility . . ."

Referring to discrimination in the U.S. against Jews, the man whose exploits in behalf of Israel read like a melodrama urged that, "Before we can earn the respect of others, we must respect ourselves and, until Jews are willing to fight for their rights and live like American citizens should, there's no alternative but to expect the vicious discrimination as practiced against us, especially by certain places in Phoenix."

Believe Jews Desecrate Synagog In Safed

SAFED (NJP)—The last thing to expect in Israel—that Jews would desecrate a synagog — has taken place here.

Police authorities believe that a long-lasting rift between warring hassidic groups here is responsible for the vandalism which wrecked the Shul of the Abritch here. All windows to the 200-year-old edifice were smashed, stones were thrown against the aron hakodesh and furniture wrecked.

MINISTRY CUTS BUDGET

JERUSALEM — Israel's labor ministry has asked for 11 million Israel pounds for this year's work relief, as compared with 15 million Israel pounds last year.

What's on the Air

Sunday, March 18, 10 a.m. EST —"Lamp Unto My Feet": special Passover program, CBS Television.

Sunday, March 18, 12:30 p.m. EST—"Instant of Creation," by Joseph Mindel, on Eternal Light program, NBC Radio.

Sunday, March 18, 1 p.m. EST—"Children of Israel," by James Yaffe: special Passover program, NBC Television.

Thursday, March 22, 12:35 p.m. EST—Dr. Maurice Eisendrath, president of the Union of American Hebrew Congregations: The Significance of Passover, on Weekday, NBC Radio.

Thursday, March 22, 9:05 p.m. EST—"Season of Freedom": a special Passover program sponsored by the United Jewish Appeal, NBC Radio.

International Jewish Force Recruited

TEL AVIV (NJP)—The days of the struggle in 1948 when young Jews throughout the world were recruited for the fighting against the Arabs were recalled with announcement in Haboker, Israel daily, of mobilization of an international Jewish force to strengthen Israel's border.

The news story does not mention war service, but indicated that the mobilization sought to obtain manpower for border settlements.

The recruiting is taking place in four European countries, South Africa and Argentina, the newspaper said.

TWA ADDS FLIGHT

LYDDA AIRPORT, Israel — TWA last week began a third weekly flight between Tel Aviv and New York.

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Is One of the Youngest To Hold Seat at Bourse

21-Year-Old Jewish Boy Buys Stock Seat

PHILADELPHIA (NJP) — A Jewish undergraduate at the University of Pennsylvania, who has just marked his 21st birthday, has become one of the youngest members of the New York Stock Exchange.

Stephen M. Peck, a junior in the Wharton School of Finance and Commerce, was elected to membership following his purchase of a seat on the exchange for $99,000.

THE YOUNG financier, son of Barney Peck, a member of the New York investment firm of Ernst and Co., said here that he plans to engage in business on the exchange after completing his military service following graduation in June, 1957. He is a member of the Army ROTC unit at Penn.

Young Peck financed the purchase of the seat partly on his own and partly with the help of his father, he said.

He has been an honor student throughout his stay at Penn, has done editorial work on the Daily Pennsylvanian, and is active in the affairs of the Hillel Foundation.

SHORTLY AFTER learning officially of his election, the new exchange member, dressed in the campus "uniform" of saddle shoes, white sweat-sox, dark pants, white shirt and red and blue tie, was asked if he was launching a career in finance at this time.

"Well," said he, "you might say so, in a small way. I do own some securities now. Just a few investment-grade common stocks."

He didn't reveal what they were.

TRAIN IN ACCIDENT

BEERSHEBA, Israel — The Tel Aviv-Beersheba railway had its first accident last week, when a locomotive and two coaches jumped the rails.

Non-Jew Gives $5,000 For Yeshiva Scholarship

NEWARK, N. J. (NJP)— A Protestant has left a will establishing a scholarship fund for Jewish students at Yeshiva College.

The bequest, amounting to 5 per cent of the residuary $100,000 estate of William Noblett, sales engineer for the Irving Subway Grating Co. of Long Island City, is one of several gifts which also establish scholarship funds for Catholic, Protestant and Negro students.

match courage with courage–

giving with giving

A STATEMENT ON DEVELOPMENTS IN ISRAEL

THIS IS A TIME OF TRIAL and gravest emergency for vast numbers of freedom loving people overseas.

Tens of thousands of Jews in tension ridden North Africa plead for the chance to exchange misery for dignity and despair for opportunity.

They want to go to Israel.

But in democratic Israel a million and a half men, women and children face a supreme threat to their very existence.

Vast Communist arms are flowing into a hostile Egypt—jet bombers, MIG fighters, tanks and submarines.

"Will these shortly be turned against Israel's people?"—that is the question many ask.

An emergency to be answered

The people of Israel have nothing to match these arms.

Their chief resources are their own courage and the hope that those who value freedom will not let them down.

Their peril is great and necessity demands that they devote every energy and resource to self preservation.

To ask them to assume the extra burdens of a new mass immigration is unthinkable.

They could do so only at greatest risk to their own survival.

Yet in their own grim hour Israel's people ask that the emergency of the Jews of North Africa be answered — that at least 45,000 be brought in.

It is we who must answer — and answer in full.

The doors of Israel still are open — if we will bring the refugees to them.

New homes and settlements can spring up in Israel's empty stretches — if we will help to build them.

Great tasks of development and restoration can be carried forward and freedom reinforced — if we will do our part.

What we can do now

In seventeen years UJA has rescued or aided more than 2,250,000 distressed and oppressed persons — despite Nazi terror, Communist terror and Arab terror.

The sum and substance of that work has been and remains: to save lives, to build lives and to aid those who aid democracy.

In 1956 the UJA invites all Americans to the continuation of regular life-saving, life-building programs requiring $105,283,435 — much more than last year.

Give these your fullest support, to make possible great welfare and assistance programs in Israel, twenty-four lands overseas and this country.

Then give a great extra gift — to UJA's SPECIAL SURVIVAL FUND FOR $25,000,000 PLUS — for human rescue, for human survival.

In a time of crisis, Israel's people are giving with maximum courage of their greatest treasure: freedom.

Can we do less than match their courage with courage — their giving with giving?

Give much more in 1956

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Dentist Gets New Patients Who Want Ears Plugged

By ALFRED G. ARONOWITZ
National Jewish Post Correspondent

NEWARK, N. J. (NJP)—After almost a life-time of filling teeth, a Jewish dentist here has devised a new specialty. He fills ears.

It all started about a year ago when the dentist, Dr. Jacob Schaffer of suburban West Orange, found himself facing a woman patient who, before he began filling her teeth, began filling his ears.

The patient, a physician, complained bitterly that she was planning a trip to Florida but would be unable to swim because of a recent ear operation. And she loved to swim.

The woman's plight gave Dr. Schaffer the idea for a custom-made ear plug to be fashioned in the same manner as a new denture. He took an impression of the woman's inner ear and had his technician cast the plug in the soft, flesh-colored plastic used for anatomical vestorations. After that, the woman went south, and soon sent back a letter packed with complimentary adjectives.

Later, freshly bathed by ocean swims which she had thought would be forbidden, the woman returned from her holiday and showed the plug to an ear specialist. The specialist was so impressed that he soon began sending some of his patients to Dr. Schaffer for additional fittings.

Ordinary ear plugs couldn't help the patients, with serious ear operations, ear-drum punctures, or severe mastoids, because, according to Dr. Schaffer, ordinary ear plugs are made for ordinary ears, and even then don't provide water-tight fits. And water-tight fits are necessary if these people are going to get into water at all, even shower or shampoo, because liquid in an enlarged ear cavity can cause infection.

After urging by Dr. Schaffer's first ear-plug patient and her doctor, the dentist wrote a paper about his plugs which actually lock into place and sent it to the Archives of Otolaryngology, the journal for specialists in ear, nose and throat diseases. The Archives published the paper in its January issue.

Since then, Dr. Schaffer, who steadfastly refuses to patent the device, has received far-flung requests for additional information. Being a dentist, however, he hopes he hasn't bitten off more than he can chew.

Your Name

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post, Box 1633, Indianapolis 6, Indiana.

By. N. PEARLROTH

DEAR MR. PEARLROTH: I would appreciate any information on the origin of my father's family name, Bogolub. He came from an area around Kiev, Russia.—JULIUS BOGOLUB, Glencoe, Illinois.

BOGOLUB is a Slavonic rendition of the Jewish name Gottlieb which in turn was translated from the Hebrew name Jedidiah having approximately the same meaning. Another Hebrew source of the name Bogolub-Gottlieb is the Hebrew name Joseph. This a reference to the biblical Joseph whose Talmudic by-name was "God's Friend." One of your ancestors named either Jedidiah or Joseph adopted the Slavonic equivalent in 1804.

DEAR MR. PEARLROTH: My parents came from Radomysl, in the general vicinity of Tarnow, in Galicia. I would be interested in information regarding the name of Freilach, which was my mother's family name. — ABRAHAM SIEGFRIED, Brooklyn, New York.

FREILACH is a Yiddish translation of the Hebrew name Simcha (Joy). A much more accurate translation of Simcha is the feminine name Freide (Freude). Your name dates from 1789 when Galician Jews were ordered to adopt permanent family names. Your ancestor was either named Simcha or he was the son of a man so named. Hebrew surnames were frowned upon by the authorities.

TO PROTECT OWN, JEWS MUST GUARD OTHERS' RIGHTS

PATERSON, N. J. (NJP)—To protect their own rights as members of a minority group, Jews must interest themselves in the welfare of every other minority group, according to Harry Bornstein, president of the Northern New Jersey B'nai B'rith Council.

Bornstein voiced this opinion last week as his reaction to reports that Southern B'nai B'rith members were resigning in protest against the pro-integration stand taken by national B'nai B'rith leaders (NJP, March 2, 1956).

"I cannot formulate an opinion or pass judgment because I have no personal knowledge or facts concerning what B'nai B'rith lodges are doing in the south," said Bornstein. He also pointed out that he was speaking for himself and not for the Northern New Jersey B'nai B'rith council.

"It is my personal opinion, however, that there should be integration, no matter where, and that Jews should work for proper integration," Bornstein commented. "The Jews are a minority themselves, and every minority should be interested in the welfare of every other minority, and should work for the securing of minority rights."

Va Yikra

Priest and Prophet Each Have Their Role In Judaism

By RABBI J. J. WEINSTEIN

THE THIRD book of the Torah was known in ancient times as Toras Cohanim—The Law of the Priests. It deals largely with the sacrifices, the priesthood and the holiness code as it applied to the people.

Our ancestors found human and animal sacrifice as a fixed part of the cult of religious practice of the tribes around them. They abolished human sacrifice and refined animal sacrifice from a totemic blood rite into a sacred communion between God and man. It was once the practice of the Jewish child to begin the study of Scripture with Leviticus because, as the Midrash explains, "Little children are pure and the sacrifices are pure; let those who are pure come and occupy themselves with pure things."

It is another remarkable instance of the skill of the architects of Judaism that they could have turned so primitive a ritual into the keystone of a holiness code which sanctified all the common practices of life. The burnt offering was symbolic of subjecting all the gross aspects of existence to the fires of faith, so that essence could commune with essence.

JUDAISM democratized ritual. Not only were birth, marriage and death ennobled but the day to day necessities of living—the planting of seed, the binding of sheaves, the washing of hands, the baking of bread, the eating of food, the cleansing of body, the exchange of goods—all were made into ceremonial gestures by which man acknowledged the Power not himself that rolled through all things and ordered the ways of the stars in their heavenly courses.

The Book of Leviticus captures the original dramatic freshness of the sacrificial cult when ritual was a kind of collective poetry in action. The priests served a valid role in redeeming life from the curse of monotonous and meaningless repetition. They sorted the events of life into an order of value and significance, even as they imposed on nature's impersonal changes a rhythmic sequence of birth, growth, death and rebirth.

THEY DID more. They placed a separateness of awe between man and the great commitments of life so that intimacy might not breed contempt. A reverent Jew could never eat like an animal, since every meal was communion between man and the Blessed be He who brought bread from the earth. The Jew could never look upon sex as a drink of water, because he recognized in intercourse his partnership with God in the act of Creation.

He could never accept the first blade of grass, or the first bloom on the tree, or the new moon as the droppings of time. They were each manifestations of a Divine plan which included his perceptive response.

In a milieu where the sacred things were extremely important, the servants of the Sacred became powerful. And power bred corruption, even in the priests.

FORTUNATELY for Judaism, the cure was at hand. The prophets of Israel exposed not only the greed and blasphemy of the priests but the vulgar acquiescence of the people. But while they denounced with passion, they acclaimed with equal fervor. They saw beneath the corrupted sacrificial rites, the need for sacrifice. They saw behind the abuse of power, the lineaments of true power.

They were eager to destroy but even more eager to rebuild. The Haftarah to this Sedra is from deutero-Isaiah, one of the prophet - reformer - statesmen whose labors gave to normative Judaism the priceless power of inner renewal.

MUSIC

Enchanted By Israeli Dances, Reviewer Says There Ought To Have Been More

By JOSEPH GALE

It is becoming difficult to tell what authentic Israeli folk dancing is now that the world, or at least the New York sector of it, has discovered its beauties. We hope we have been seeing the real thing, the way Israelis dance at festivals, in streets, parks, in the fields, in their unchoreographed hearts.

But we fear professionals may have taken over, tamed the music, prettified the dancing and made a painless picture of what it is good for us to imagine the land of the Bible can be.

GALE

Perhaps not. Perhaps Israeli dancing as presented in this country is a faithful metaphor of what we might see in a kibbutz after a day's work —if its residents had strength left.

THESE BRIEF thoughts passed through our mind as we watched an Israeli Dance Concert the other evening at the Lexington Ave. YM-YWHA in New York. As arranged by Fred Berk and sponsored by the Consulate General of Israel in New York, the performance certainly had all the august auspices it needed.

It had more, too—a set of expert young people who danced with love in each movement. Perhaps this quality was responsible for infusing their work with the joy and sunniness peculiar to Israeli dance. There was nothing arty about this concert; it had genuineness and sincerity, characteristic of much of Berk's work, and indeed, of much that is presented at the "Y".

THE PROGRAM ended with a heart-catching horah by the Merry - Go - Rounders, preceded by a stunning solo by Naomi Aleh-Leaf, who chanted as she danced "Awake, Awake, O Zion," from Isaiah Ch. 52.

Somewhere in the program Janet Collins had choreographed and danced three psalms. Her tall, rangy form in Biblical costume spread over the stage in a distraught economy of motion. Florence Peters, another soloist, conveyed charm as a person and grace as a dancer. The stage was bare of scenery, the lighting delicate and subdued.

There ought to have been more.

• • •

IT IS SIMPLER by far to telephone than to write, if by writing one must as always include the sendee's name (permit the word), followed by "The School of Sacred Music, Hebrew Union College-Jewish Institute of Religion," which is sufficient unto itself, and the address, 40 West 68th Street, New York 23, N. Y. And the final fillip to the writer's cramped hand: the return address, if a reply is desired.

Abbreviating the legend "HUC-JIR School of Sacred Music... hardly lessens a weighty phrase, reads unaesthetically, and may puzzle the postman. The canny ones know that a letter to the address above, for nearly any person of consequence in the world of Reform Judaism, stands a good chance of being delivered, no matter what the address is. The uninitiate may just decide to forget the whole thing.

One way out is to shut the eyes to "HUC-JIR" and pretend it doesn't exist. Another is to have a friend in The Sacred Music Press at the 68th St. address. Now there's a solid, satisfying appelation to retain one's dignity, ink and time.

To be serious, the HUC-JIR SOSM has issued a Special Music Section, an eight-page tract subtitled "An Historic Advance in Jewish Music,' in which the origin of the School of Sacred Music (1948), its purpose (to train cantors), its modus operandi (thorough) and its results (BSM degree) are clearly and simply told.

Cantor Wolf Hecker, executive director of the school, just may have a few thousand copies lying around, and a three-cent stamp is all it would take to find out. The information gained cannot fail but have interest and value for you. We feel sure Cantor Hecker will shut his eyes and pretend not to notice if 'HUC-JIR" is not on the envelope.

IT'S THE TRUTH!

By SAMUEL DEUTSCH
(Copyright. 1955, by Samuel Deutsch)

THERE ARE no numbers in the Hebrew alphabet. The letters of the alphabet also serve as numbers!

• • •

THE OLDEST hand-written texts of the Bible in existence are said to be two copies of the Pentateuch written in the third Century. They are preserved in Damascus!

• • •

ACCORDING to the Mishna and the "Ethics of the Fathers," the marriage age set for a Jewish male is 18!

• • •

THE FIRST person to volunteer for service in the Spanish-American war was a Jew!

ZIM READY FOR SHIP

HAIFA — The Zim company was last week prepared to accept the 18,500-ton tanker, SS Haifa, which will be the largest ship in Israel's fleet, built with reparations funds in Germany.

FAMILY PSYCHOLOGIST

If School Exams Conflict With Holidays

By MILTON A. SAFFIR, PH.D.
Director, Chicago Psychological Guidance Center

From a small city in Canada, Mr. K. writes as follows:

"Dear Dr. Saffir: I am one of the steady readers of your very interesting column in The Post, and wonder if you could discuss the following problem in the next issue, which will benefit many American parents.

SAFFIR

"This year Easter examinations in numerous schools across the United States and Canada coincide with our observance of Passover. In large centers where the number of Jewish students is quite high, school authorities have made adjustments in their school calendars, and thus enable the Jewish students to observe their holiday.

BUT IN A small town Jewish students are faced with a dilemma; they are told that the examinations will go on as scheduled and their problems of religious observances coinciding with the school activities must be worked out individually by the students themselves.

"Most of the parents, then, prefer to send their children to write the examinations rather than to make an issue out of it and insist on their rights to withdraw their children from school for a religious observance. You as a psychologist must have some suggestions for such parents."

●

IF PARENTS wish to teach their children a religious way of life, they must impress upon them the idea that religious obligations are of primary importance. If a particular religious observance is set aside when it is inconvenient or when it calls for some sacrifice, it is obviously something of only minor or secondary significance.

School examinations are, of course, of great importance to a child and his parents. Thoughtful educators recognize, however, that their importance can be exaggerated—as happens too frequently when students cheat in order to make good grades.

THERE IS never any question but that a high standard of ethics, as represented by honesty and honorableness is considered by school authorities as more important than a pupil's academic record. So too are his religious duties and obligations.

Fortunately it is only rarely that school authorities penalize a pupil for conscientiousness about his religion. When it seems that they do, it usually turns out that the pupil and his parents have failed to make clear to the school officials the importance of a Jewish religious practice about which they can be expected to know little.

The Jew should feel pride rather than embarrassment in explaining his religious beliefs and observances, and in most instances the gentile will react with respect toward a sincere explanation.

BUT EVEN if a religious obligation results in some disadvantage at school, parents who believe in that religious practice should see to it that their child observes it. If religion has any value it should occupy first place as a guide to one's actions—even sacrifices.

* * *

What problems or topics would you like to have discussed in this column? Readers are invited to submit questions or comments to Dr. Saffir, c/o National Jewish Post, POB 1633, Indianapolis, or directly to his office, 55 E. Washington, Chicago 2, Ill. Names will be withheld upon request.

THE POST is the only Jewish paper which maintains a fully staffed bureau in New York City.

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I THINK AS I PLEASE

Israelis Can't Fathom Policy U. S. Following In Middle East

By CARL ALPERT

HAIFA—Since my return from the United States, Israelis have been plying me with questions of all sorts on the subject of American policy in the Middle East. They carefully study the full texts of every statement issued by Dulles or Eisenhower, and they seek an explanation for the hesitancy, the conflicts, and the apparent lack of understanding of the problem.

ALPERT

What Israelis can not understand about American policy can be summed up as follows:

How can the United States seriously believe that the Arab leaders will abandon the Western Powers and go into the arms of the Soviets, when everybody in the Middle East knows that there is nothing the Arab rulers fear more than Cummunism? Any increase in Communist power or influence in these countries will result not merely in the decline of the present rulers' political power, but will probably result in their being beheaded. Thus, when they threaten that they will play ball with Russia if they don't get their way with Britain and America, they are making idle threats. The peculiar thing is that America appears to have been completely taken in, and in their back rooms the Arabs no doubt slap themselves happily on the back on the success of their blackmail.

Believe Arabs On Russia, Not On Israel

Though the United States is ready to believe every word the Arabs say when the latter make a gesture to Russia, America does not take at face value the Arab threats against Israel. The heads of the Arab states have stated openly—and the record has been clear for several years—that when they get sufficient armaments they will wipe Israel off the map. Why is the State Department so quick to believe in one case, and so skeptical in the second?

Does the United States expect Israel to receive comfort and reassurance from promises that if the Arabs attack, the Western Powers will "do something?" While the discussion goes on as to what action should be taken, enemy planes could already have wreaked great havoc over Israel's cities. In Washington that may be only a matter of immediate strategy, but for Israelis it is a matter of their own blood. And even at best, should the Western countries decide to provide armed support against the aggressors, Israel would already have suffered grevious blows.

Britain kept its promise in 1939 to defend Poland, but that country was already overrun. The full weight of the United Nations "saved" Korea, but could not prevent devastation and near ruin. The important thing is not to stop a war—but to prevent one from breaking out.

No American Soldiers Asked For

For this, Israel does not ask that a single American soldier be sent to the Middle East. Israel asks only that it be permitted to arm itself, so that by virtue of such strength, the enemy may be deterred from attacking. Has not America many times said that strength is the best deterrent for a would-be aggressor? Why does this not apply to the threat against Israel as well, Israelis want to know?

A few weeks ago an American destroyer, attached to the Mediterranean fleet, paid a courtesy call at Haifa port. The crew were feted at receptions, and no doubt had a fine time during shore leave. But this business of sending a warship to the port of another nation on a "friendly" visit has long since been known as a symbolic act of saber-rattling on the part of great empires.

This has been the typical reaction of the British through the centuries. Native unrest? Show them a battleship of His Majesty's fleet? Reminder needed of the might of the British navy? Display a heavy cruiser or two.

Whether the warship in Haifa port was intended to impress the Israelis or the Arabs with the might of America's naval armor is unimportant. The important thing is that the mission was in exceedingly bad taste, following a long-since discredited policy of power politics. Some of America's best friends in Israel were exceedingly embarrassed by the visit—and those unfriendly to America certainly did not miss the opportunity to make capital of the diplomatic faux pas.

Why Policy Is Wrong

Shaking the big stick will not win back for the United States the respect and the prestige which it has lost in the Middle East in recent years. Washington's quickness to yield to Arab threat, its weakness in the face of blackmail, its vacillation, lack of clear-cut, firm policy, its mimicking of the British line have all combined to identify the United States, in Arab eyes, as a weak sister. American policy has commanded neither respect nor dignity. And the more America toadies to Egypt and Syria, pampering them, bribing them, appeasing them, the lower will American prestige sink.

And this the Israelis can not understand. How is it possible for a great and noble nation, the hope of the free and democratic world, to pursue so stupid a policy to the detriment of its own reputation and prestige?

I have seldom found questions so difficult to answer.

Sees Jewishness Declining In U. S.

TEL AVIV (NJP)—His belief that there are no prospects of preventing the dangerous decrease of Jewishness in the U.S., were voiced by Haim Shurer, editor of the daily Davar here, on his return from a trip to the United States.

In a lengthy article, Shurer asserted that the various Jewish schools in the U.S. are unable to instill Jewishness among American Jewish youth.

WOMEN'S VIEWPOINT By HELEN COHEN

How The Other Sister Fared In Those Days

• • • • • • • •

I'd like to continue a bit further on with the thought with which I concluded the piece on lonely-hearts correspondence clubs —that in Jewish life of yesteryear, physical appearance obviously didn't play quite the important role it does today.

I'm always contrasting something we do today with former Jewish practices to the disadvantage of today's customs. I've mentioned approving of the way they married off their children young, of their accepting their babies as they came as God's will, of their wholesome family life and low incidence of divorce, their temperance (a Jew was seldom a drunkard) and so on.

One of the attitudes that I particularly admire is the relationship between parent and child. In Life is With People we find that there was a phrase which revealed this attitude more clearly than words. The shtetl child addressed his parents as "mama-tata" as though they were one not two separate entities, one, not two separate words. Parents were united in their love and concern for their children. The child could count on both together and equally.

WITH THE shameful rate of divorce today, we have come to realize how important it is for helpless little ones to have this security, this "mama-tata" solidly in back of him, and the saddening results when the relationship is lacking.

Admiring those of our traditional practices as I do, I found a quotation which fits the picture well. Columnist Robert Ruark had a recent best seller on South Africa entitled "Something of Value." I read in Church Management magazine that this title was taken from an old Basuto (whatever that is) proverb which goes, "If a man throws away his good customs, he had better first make certain that he has something of value to replace them."

Now lets get back to marryin' 'em off. It was quite a responsibility for parents in those days. They tried (see Life is With People) to match 'em up as equally as possible, not one too old with one too young, not one to tall with one too short,, not a learned one with an ignoramus.

THEY MIGHT be accused by some of being snobbish. A match of a child from a sheina (more refined, wealthy, learned) family wasn't considered suitable with one from a prosteh home. But what of their views on physical appearance. A girl wasn't so pretty. So her family had to get busy and furnish a bigger dowry. Perhaps a rich uncle or the town's wealthy leader would lend a hand in the project, but help would be forthcoming somehow, it could be hoped.

Meaning that even if she was less favored than her prettier sister, a girl could still hope, not too forlornly, to have the chance to prove that, beauty or not, she needn't be outshone in turning a fine stitch, in baking a light cholla, in being a loving helpmate and mother.

Of course, you could answer that today, with the aid of the beauty parlor and all the little tricks, the permanents and bleaches and eye brow plucking and make up, and further the plastic surgeon and the dentist with his braces few females have to end up in the category of the unattractive. Perhaps you're right but art can really do just so much, and somehow the conclusion we reach is that the shtetl wins hands down, that it must have been much more reassuring to the young girls of yesteryear to know that looks or not their whole family and if necessary the whole town was working on the job of marrying them off.

Teen Talk

By JUDY PALLER

Cheating

"Guess what?" exclaimed an excited third grader to her mother the other day. "Remember that boy who copies my papers all the time? Today he was in such a hurry, he copied my name!"

JUDY

This anecdate caters to the funny bone; yet under the humor, there lies a problem which has caused much concern among school faculty, as well as students. This subject is cheating.

From the viewpoint of the teacher, cheating is not only unethical; it hinders him from obtaining an accurate idea of the class' progress. Exams are used as thermometers to guage the amount of knowledge a student has absorbed. The pupil's mental "temperature" will never really be revealed to his teacher if he relies on his neighbor for the answers to test questions.

ACTUALLY, the cheater deprives himself of individual help which the teacher could give.

That is the problem as seen from the teachers' standpoint. Now for some sleuthing to discover the teenagers' attitudes.

The classroom is quiet; the final exam is being administered. Every few minutes, one girl glances hastily — furtively — at her neighbor's paper. She is "just checking the answers she is almost sure of."

When the teacher gives a question the class members consider unfair or overly difficult, they feel no compunctions at copying from someone who does know the answer.

BACK IN the corner sits the boy who "completely forgot about the test." His line of reasoning which justifies his cheating runs something like this: "I would have studied if I'd remembered. If I'd studied I could have gotten a high mark; so it's really OK if I copy from Sue."

Near this confused individual, is the perfectionist. He studied the material thoroughly, but can not remember the answer to a particular question. He too feels justified in cheating.

ALL THESE attitudes are based on precarious foundations; yet if one were to ask any of these students if he cheated, he would be horrified. Cheating is bringing notes to class, writing answers on desks, or leaving a book open. What he did was not cheating in his opinion.

Actually he finds it impossible to face the truth, to admit that he can not answer a question. He fears the jibes of classmates if he receives a low mark. Perhaps his parents have insisted on perfert grades and given the teen a feeling of insecurity that he can combat only by getting top grades in whatever way necessary.

A SIGN OF real maturity is when the student can admit that he does not know something. and face the consequences unflinchingly.

Teens, what do you think about the teacher who punishes the student whose work was copied as severely as the student who copied? Do you feel that they both cheated? Your ideas are welcome at 5023 N. Pennsylvania, Indianapolis, Ind.

SAYS BEN-GURION TO FLEE

JERUSALEM—Prime Minister David Ben-Gurion has smuggled more than two million Israel pounds out of his country and has a special plane waiting in a secret hiding place to fly him abroad if need be, Cairo's "Voice of the Arabs" was reported to have broadcast last week.

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WHAT FOODS THESE MORSELS BE

HAVE EXTRA FOOD ON HAND PASSOVER FOR UNEXPECTED GUESTS

By SARAH LIEBER

With each week that passes and reminds us that Passover is almost here, we balabostas find more and more chores to perform. I like to make lists of things to do, things to order, things to buy, people to write or phone. This festival is always one of hospitality. As delightful as it always is to get friends and family together for yomtov, there is extra work to be counted on. Careful planning is really ute scramble, and the housewife's fatigue we often complain about. necessary to avoid that last-min-

Many things, of course, must be done in the last busy days before the holiday. But there are some tasks which can be taken care of in advance. As much of the shopping as possible should be done early. Your food merchant will be very happy to receive your orders for matzos and matzo products ahead of time, for he, too, expects a last-minute rush.

Be sure to allow for extra amounts to take care of even the unexpected guest. The young people have a way of bringing friends home on a moment's notice. And it is well to supply yourself with canned and packaged varieties of foods you might ordinarily like to cook or bake yourself. An emergency shelf is a handy thing at all times, but especially when so many extra things are required of the woman of the house.

CHREMZEL

1 tblsp. vegetable shortening
¾ cup boiling water
¾ cup sifted matzo meal
2 tblsps. sugar
½ tsp. salt
1 egg
1 quart oil for frying
preserves or jelly

Melt the shortening in the boiling water. Add dry ingredients all at once and stir over medium heat until the dough forms a ball and leaves the sides of the saucepan. Remove from the heat. Add the egg slowly, beating until a smooth dough is formed. Cool. Heat the oil in a deep pan (365 degreess if a thermometer is used). Shape the dough into one-inch balls. Make a depression in the side of each dough ball and fill with preserves. Close up the opening. Fry a few at a time for five to seven minutes or until brown. Drain on paper. Serve hot.

CHREMZLACH BOSTON STYLE
(rich variety)

6 eggs
1½ cups matzo meal
6 tblsps. cold water
3 tblsps. melted shortening
½ tsp. salt

Beat eggs with a rotary beater three minutes. Stir in matzo meal and water alternately. Add shortening and salt. Blend thoroughly. Chill in the refrigerator two hours. Meanwhile, prepare the filling.

Filling:

¾ cup chopped rossel beets, or chopped drained cooked beets
½ cup honey
¼ cup chopped almonds
¼ tsp. ginger
⅓ cup strong tea

Combine all the ingredients except the tea. Cook over moderate heat, stirring constantly until thick. Be careful not to allow the mixture to scorch. When very thick, remove the mixture from the heat and stir in tea. Let cool.

After the batter has been chilled, form into flat cakes. Place half of the flat cakes on a well greased baking pan and drop a teaspoonful of the filling on each. Cover with the remaining flat cakes. Press the edges together with the tines of a fork, or with the fingers. Bake 20 minutes at 425 degrees or until brown. Top with cinnamon and sugar or more of the filling, or with jam or honey. Serve hot.

MATZO MEAL LATKES

3 eggs, separated
½ cup water or milk
½ tsp. salt
1 tblsp. sugar
½ cup matzo meal
fat or shortening for frying

Beat egg yolks until light in color. Add salt and sugar, then the matzo meal. Blend well. Fold in the stiffly beaten egg whites. Drop by tablespoonsful into the hot fat. Turn over to brown on both sides. Drain on paper. Serve hot with sugar, honey, jam, sour cream, or fruit sauce.

ALMOND MACAROONS

1 lb. blanched almonds ground to a fine paste
5 egg whites
1½ lb. finely granulated sugar
5 tblsps. matzo cake meal
grated rind of 1 lemon

To blanche almonds, let stand in boiling water until the skins loosen. Then peel. Dry almonds by spreading in a shallow pan and if desired by placing in a slightly warm oven only until dry, not toasted. To make the fine paste, run through a food chopper with a very fine blade, twice if necessary.

Beat egg whites until stiff, but not dry, and add sugar a little at a time, beating constantly. Fold in cake meal, rind, lastly almond paste. Drop from a spoon on a paper or foil lined pan, about an inch apart. Bake at 300 degrees 15 to 18 minutes. Cool on the paper. Peel off when cool. If macaroons stick, turn the paper over and wet with a sponge or cloth. Let stand a few minutes until the macaroons loosen.

A Word To The Wives

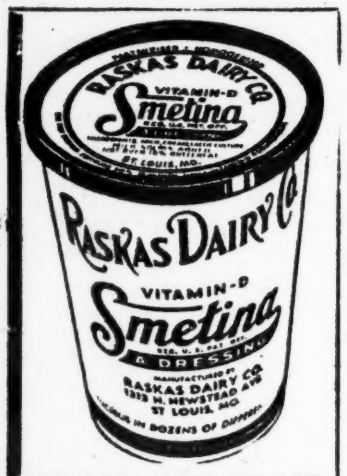
Have you seen the charming paper napkins and other partified Passover novelties? They would be very useful during the holiday, and very festive, too.

And there are some lovely afikomen covers, in case you want a new one, or a gift.

Every holiday the specialty shops seem to have more, and better designed, items for using at home, or giving to the hostess.

More Pesach ideas next week.

Meanwhile, happy holiday preparations!



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SPRING OF LIFE

by Orah Reeb

SO FAR . . . Part I tells of Miriam, a young and beautiful South African girl, who immigrates to Israel, finds life in a kibbutz dull, meets Jonathan, and the two fall in love. Before they can be married, Jonathan is sent to the Negev to help defend the settlements there from Arab attacks. Miriam becomes pregnant and gives birth to a daughter. Jonathan is killed in battle.

Part II deals with Yehuda, a German immigrant, whose name had been Heinz. He ends up in the same kibbutz as Miriam. Yehuda recalls his youth in Germanyy, a youth filled with bewilderment.

He thought of his parents. There was his father, a well-known German architect, and quite Aryan; Mutti, his half-Jewish mother, although [illegible] this fact then. There was Louise, the housekeeper, who took care of him. And, there were the Schwartzes, who lived upstairs—Ephraim Schwartz, an artist; Mary, his comforting wife during those turbulent times, and little Brigitte, with whom Heinz often played and had many fond memories.

Heinz remembers moving to a new home. He recalls his father's telling him not to see the Schwartzes any more, because they were Jewish. Heinz didn't understand this, because he loved the Schwartzes, and especially Brigitte. Against his father's orders, he visited them. On a second visit, he found that they were gone.

INSTALLMENT XXII

The concierge, an old grey-haired man whom Heinz had always liked, refused to tell him anything. "Go home, boy!" he said, "Don't ask foolish questions, and don't let me catch you here again!"

• • •

THE WAR began and ran its course. By some "lucky" chance Heinz contracted tuberculosis and spent all of the war years in the Black Forest, at first in a hospital, then in a sanatorium, and in the end as lodger in a private house. The death-bringing bombers flying first away from, and later towards the big German cities, and which indeed brought death to his parents as they suffocated in a debris-blocked bunker during a raid, were merely a roar in the sky to him. He had money and valuables, and could buy eggs, milk, and vegetables from the surrounding farms and villages, and suffered no privations.

Those were strange years. The world was in an uproar and here he was cut off from it all and had no desire to communicate with his fellow humans. He hardly cared if he lived or died. He read and thought, and to this young man to know and to understand meant to despise.

THERE WAS no rebellion in him. At first he was too ill, and later, as he grew stronger, the forest around him with its huge ancient trees that were black-green in summer and snow-laden in winter, laughed to scorn at inception his every thought of what he might do about people because of what they did to each other.

One day soon after the armistice, he received a letter from a lawyer requesting him to come to Berlin to settle his inheritance. When he reached the capital there was still some time left to him before the appointment and so he walked the shattered streets. He was in that part of the city and without much thinking he turned in the direction of the Trelleborger Strasse, where the old apartment house had stood.

THE WHOLE street was a long heep of rubble. In front of the approximate place where the block of flats has been, stood a woman, half starved-looking, and poorly dressed. She looked no different from millions of women in Germany at the time. When he approached her she turned towards him with an utterly bewildered gesture and when he looked closely into her face he recognized Brigitte.

He felt as though a hammer were hitting him square on the chest and forehead, splitting him wide open in an instant of such pain and such a realization of the absolute horror of all that had passed that he swayed and put his hands to his eyes.

"BRIGITTE!" HE said and as she stood there looking at him with her desolate eyes he realized with a second sickening shock that she did not know him and that his name would mean nothing to her.

But there and then he knew what he was going to do. He took her arm and she went with him, unquestioning, looking back just once more at the place where her home had been. He took her along with him to the lawyer, and the lawyer who was a clever man, managed, with a few skillful questions to elicit the answers about Brigitte that Heinz needed to know.

HER FATHER and mother were dead, she had been in concentration camps, there was a group of young people who had gone down to France to catch a boat to Palestine. They were going to a kibbutz. She had left the group because she had wanted to go home. On this point her voice which had been answering questions in a soft monotone, faltered.

"She needs a rest, and much good food," said the lawyer.

On the next day Heinz, who had obtained through the lawyer in exchange for all the property and rights which his father had left him, a second-hand car, a basket of provisions and some jewelry, set out for France with Brigitte silent as a ghost in the seat beside him.

THEY MANAGED to get to the south of France without mishap, and in the strange muddled weeks that followed they found the group, which Brigitte had been with in one of the small coastal villages. They were Polish boys and girls of his own age and younger, who accepted him without any questions when they saw how he cared for Brigitte.

They were waiting for a boat which would take them across to Palestine. During the weeks and months of waiting Heinz looked after Brigitte as if she were a baby. He forced her to eat and guarded her sleep, and was delighted when he saw that she was gaining weight and that some color was returning into her cheeks.

SHE BEGAN TO look beautiful again and he desired her, but he made no demands on her, sure that she would soon return his feelings. He talked with her about the past, of how they had played together as children, and she listened to him, wholly dependent on him, and sometimes she remembered details.

Then one night he went to bed with her and was appalled by her reaction. She was wholly unresponsive, and was cold as ice afterwards, more dead than alive. He cursed himself and determined to be even more gentle and patient.

• • •

WHEN THE time came the group was crowded into a small ship with hundreds of other refugees, and somehow, miraculously, they reached Palestine without being trampled or suffocated to death, without going mad with thirst and, most important, without being caught by the British.

Their group of thirty was one of the first organized bodies of young people who had escaped dying in concentration camps and reached Palestine where they wanted to join a collective settlement.

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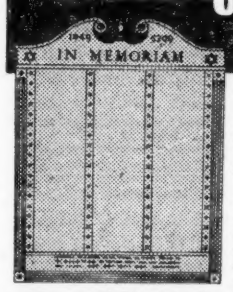

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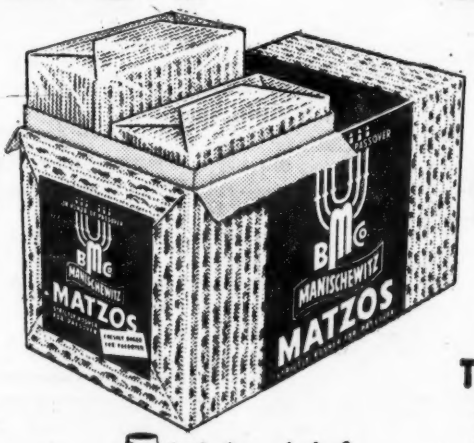

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NEW YORK

Must Israel Forever Apologize For Existence?

By M. Z. FRANK

(See Editorial on the Editorial Page)

After Sir Anthony Eden's speech at Guildhall, in which the father of the Arab League offered his services to mediate between his hideous offspring and the State of Israel he never wanted born, I wrote in this space that we were entering upon a long-drawn-out period of a diplomatic struggle for the settlement of the Israel-Arab dispute. I added that the Jews of America would have to play an important part in that diplomatic struggle and asked how ready we were.

We have had some anxious moments since then and we are likely to have some more. The more anxious we are, the less likelihood of a war in the Middle East. How far our anxiety has been accompanied by intelligent action is another matter.

Who American Jewry Will Support

When the editor of The National Jewish Post rushes with an editorial condemning the Tiberias raid and practically threatens Ben-Gurion with the withdrawal of support by American Jewry, then, in my opinion, he ought to have his head read. But it is infinitely worse when a top Zionist leader in this country rushes to the State Department with his apologies.

These men show: a) that they have learned nothing from the terrible Jewish tragedy and the great Jewish drama of our generation; b) that they are ignorant of the plain elementary facts of geography and demography of the region in which the action took place; c) that they don't know the temper of American Jewry.

Most American Jews have enough confidence in Israel that its army would not go out on a foray for the mere fun of killing people. They feel that it is better for Israel to be condemned by the United Nations and survive than to go under in a flicker of the world's sympathy. The Jews of America will follow a leader or a group of leaders who stand up like men to the enemies of Israel and their allies.

They will not follow a man who crawls on his belly, even if he is a Zionist leader. That is why American Jews followed Silver 10 years ago. They haven't changed.

I have mentioned the matter of retaliations, because it is the most glaring case of the wrong approach of which we have been guilty: We have allowed ourselves to become too apologetic, too much on the defensive; we have let the AFME take the initiative. We have never had enough sense to carry the attack into the enemy's camp, despite the incredible weakness of his position, despite the tremendous strength of our own.

Why Apologetic Approach Wrong

In its immediate effects an apologetic posture may sometimes be favorable; it placates; it arouses sympathy. But its long-range effect is to make people take the attitude that anything, ever so little, is good enough for us.

Must Israel forever apologize for its existence? Must American Jews forever apologize for Israel's existence? Must Israel be the only country in history whose soldiers are not permitted to kill the enemy in a war?

The "Irish Echo," in the past few weeks has hardly failed to feature British oppression in Cyprus on its front page. It is a long way from Northern Ireland to Cyprus. But Ireland's partisans in this country have more imagination than American Zionists and understand that Cyprus is their business. Cyprus is much nearer Israel, the failure of British policy in Cyprus and the disastrous secession of Greece from the NATO are part of the failure of Western policy in the Middle East. That is more our business than the business of Irish-Americans. And yet, the Irish Echo has screaming headlines about Cyprus, while we don't even utter a squeak about Lebanon, which is even nearer Israel than is Cyprus.

The main issue today as then is the same: Head erect or hat in hand?

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Digest of the Yiddish Press

Two Yiddish Papers Raise Bomb Shelter Funds

By RABBI SAMUEL M. SILVER

BOTH THE FORWARD and the DAY-JOURNAL are waging fund-raising drives among their readers for the underwriting of bomb shelters in Israel.

* * *

Need Schiff and Marshall Today

IN A LONG article in the FORWARD, M. Osherowitz gives the details of the way the U.S. government broke off commercial relations with Russia in 1811 when the Czarist regime practiced discrimination against American citizens who were Jews. President Taft was at first not too amenable to the idea, but the late, great Louis Marshall and the late, great Jacob Schiff continued to reason with the President until he took the decisive step that gave Russia its come uppance. Where, oh where, asks Osherowitz, are the likes of Marshall and Schiff today, when Saudi Arabia insults American citizens and goes scotfree in its bigotry?

* * *

Sokolow Lies In Unmarked Grave

ONE OF THE great names in the history of Zionism is Nahum Sokolow. Ever since The FORWARD discovered that the London grave of the illustrious Zionist leader is unmarked, readers have been demanding that a tombstone be erected there. One letter-writer, Dr. S. Miller, of Yonkers, demands Sokolow's remains be transported to Israel. He asks another question: How is it that a biography of "the forgotten Sokolow" has not been written or commissioned?

* * *

Break With Reform Hailed By Adelsberg

JUBILATION over the moves by the Rabbinical Council of America and its president, Rabbi David Hollender, to break away from teamwork with the Synagogue Council of America is registered by the DAY-JOURNAL's David Adelsberg. On the one hand, writes Adelsberg scornfully, the Reform Rabbis are critical of the Orthodox rabbis, and, on the other hand, they want to fraternize with them. But Orthdox spiritual leaders must be sincere: they cannot tell their congregants that Reform is a departure from Judaism and simultaneously hobnob with Reform Rabbis.

FAR MORE desirable would be a rapprochement between the RCA and the older Orthodox rabbis, Adlesberg insists.

Of course, there are certain occasions when all Jewish groups must consult together, but for that a permanent organization is not necessary.

Meanwhile, by standing aloof from the Reform Rabbis and rejecting their importunations on behalf of unity, Orthodoxy, says Adelsberg, indicates its rejection of such Reform pursuits as the interfaith movement, trading pulpits with Christian ministers, mixed marriages and "all the other shmad-drochim" (ways that lead one away from Judaism).

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BOOKS AND RELIGIOUS ITEMS

CROSS-CURRENTS AMAZES WITH DATA ON HATELERS

CROSS-CURRENTS, by Arnold Forster and Benjamin R. Epstein, $4.00 (Doubleday).

The extent to which anti-Semitic agitation has been employed by Americans, Germans, and Arabs during the five years past is compendiously indicated in this latest report on ADL researchers.

The book is like a diary, with epistolary reports and comments, and most of it evokes a morbid fascination. Here we find Eisenhower denounced as a Jew and a lover of Jews and Zion. There are accounts of Fort Monmouth injustices and of the personalities engaged in American political and literary activity against Jewry. And as to the Germans and Arabs the information is as we have learned to expect, with the Arabs, aided by the American Council for Judaism, now spending huge sums to help in the destruction of Israel's good name—and also to help the native destroyers.

That the authors have done a remarkably thorough and authenticated job is quickly apparent; one wonders how they obtained so many original, incriminating documents. However, their case against Monmouth appears too thorough; after all, there was an actual Peress case. Like a good DA, the accuser must omit no particulars, for or against.

* * *

JEWISH NOTABLES IN AMERICA, by Harry Simonhoff, $5 (Greenberg).

The most thoroughly unique study in American Jewish history is the achievement of a business man and community leader who has frequently deviated into intellectual byways. What he has done in his notable book about notables is to choose a Jew of prominence for every year from 1776 to 1865.

Though some of his choices are conversionists and assimilators, they form a galaxy of great interest to all readers, and give powerful evidence of Jewish participation in all elements of the early life of the Republic.

Francis Salvador, who died for his new country in 1776, is first. Then come such names as Lopez, Salomon, Seixas, Gratz, Noah, Levy, Cardozo, Touro, Leeser, Benjamin, Adah Mencken and others, representing every shade of religious and political conduct and opinion. The book is illustrated. The style is succinct and highly attractive.

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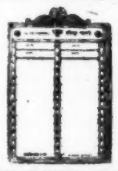

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THE EDITOR'S CHAIR

As I sat through a lovely, but cold and uninspiring Reform service recently, the thought occurred to me that those Reform congregations which still lag behind and have not been incorporating warm, exciting ritual in their service, fail to understand the underlying development in the U.S. Jewish community.

I could be wrong, naturally. Also I do not write this from the standpoint of a Conservative or an Orthodox Jew. Nor in order to show that Reform is doing this wrong or that right. I say it only as a sincere friend, for I have been in many colorful Reform services—I will never forget the one at Rabbi Bernard Bamberger's congregation a full 10 years ago—which were as gripping as any I've ever been to. And also I've attended many Conservative and Orthodox services which were as dull and as uninspiring as they could be.

BUT I BELIEVE this point should be made.

That when the U.S. Jewish community—at what point I do not profess to know—decided that it wanted to be Jewish, at that point it decided to be Jewish all he way.

Let me explain that.

For a long while, the Jews of the U.S. were in flight. They were under attack not only from within, but also from without, and they had begun to believe—and still do to some extent—many of the things said about them by their detractors. That Jews were loud, that they were dirty, that their religion was outmoded, and so forth.

But once that crisis was past (we can give credit to Hitler for this) then the Jews of the U.S. decided that as long as they were going to be Jews, they were going to be Jews all the way.

This accounts for the resurgence of ritual and pageantry into the service. Jews no longer are trying to explain the yarmulke or the cantor. They don't feel the need to explain them. They are part of the Jewish service and that is that.

SOMEONE else can explain why this is so. They may call it obscurantism or what have you. I only want to get across that this is the mood of the U.S. Jewish community of today.

This being so, then the Reform congregation which still tries to live in the rarified air of pure reason, is missing the boat. It is not giving its members what it wants — and of course needs.

Providing the kind of service that Jews wanted 15 years and more ago, but not the kind of service that Jews of today want, is not courage, it's stupidity.

Any Reform Jew could attend services at Conservative Anshe Emet in Chicago and come away thrilled. He would find himself drawn to the beauty and the grace of the service, but also to its warmth and its Jewishness.

That many Reform congregations today have cantors explains exactly what I am trying to say here. If I am being a little bit insistant, it is directed at those Reform congregations which still think that they are serving their members when they offer today a cold service that sufficed a generation ago.

* * *

THE NOVEL, "Spring of Life" appearing serially in The Post is about two-thirds finished. It has aroused some criticism from Post readers for its frankness in portraying life in Israel, but since this is an experiment for us—the serializing of a novel—we'd like more expressions from readers about this new procedure in Anglo-Jewish journalism.

Should we look for another Jewish novel to be serialized following this one, or should we devote the lengthy space the novel has required to either more news or more features.

Let us know, will you please?

the Jewish Post

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Passover	March 27-April 3
Shavuot	May 16-17
Tisha B'av	July 17
Rosh Hashana	Sept. 6-7
Yom Kippur	Sept. 16
Sukkot	Sept. 20-27
Hanuka	Nov. 29-Dec. 6

Doesn't Understand Apathy of U. S. Jews

● Editor, National Jewish Post

The Arab world is arming to the teeth to destroy Israel—why are the American Jews silent? 6,000,000 Jews died in gas chambers, concentration camps, by every dastardly brutal form of torture under the Nazis because of this conspiracy of silence.

It is important to lend and give money to help save the Jews from persecution in, first, European and, now, Arab countries. It is urgent to give money to help build up Israel as a land of refuge—but if you built a home and then saw that enemies were preparing to destroy that home, would you sit idly by and only continue to build that home? Or would you do everything in your power—appeal to the powers of authority, and do everything yourself to protect that home from destruction?

Aside from our concern as Jews, as Americans we must not permit Communism to get a hold in the Middle East. The appeasement of the Arabs by our State Department is playing right into Russia's hands. Selling sufficient arms to keep Israel strong would deter the Arabs from war and the fermentation of unrest, which always proves fertile ground for Communism.

Is it too much to ask that every true American Jew, who cares about the fate of Israel, so many of whose citizens are survivors of gas chambers and concentration camps, and who sees the menace of the Communist infiltration of the Middle East—that each one sit down and write a letter to every Congressman, Senator, commentator, or do all in his or her power to stir up awareness of the seriousness and injustice of the situation? What is the matter with our Jewish people? Where are our leaders? Why don't we crawl out of our lethargy and ACT NOW—before it is too late.

SUE M. FINK
Cincinnati, Ohio

ORTHODOXY MUST LIVE IN MODERN AGE

We don't know what will happen to the proposal of Rabbi David B. Hollander, president of the Rabbinical Council of America (Orthodox), that his organization withdraw from the Synagogue Council of America, which is composed of the national organizations of the Reform, the Conservative and the Orthodox.

But if the proposal is adopted, it will mean that rigid Orthodoxy once again has been unable to find a way to live in the modern age.

Last week's news story in The POST to the effect that eight heads of yeshivot have supported Rabbi Hollander's position indicates that there might be more of a fight in behalf of his proposal than at first seemed likely. We do know that from the many expressions of rabbis from whom we've heard, that breaking away from joint rabbinical bodies is ridiculous to most of them.

Just as in the matter of the seating together of men and women at Orthodox services, the official rulings against this mixed seating not only will cause a rift within Orthodox circles, but will also remove it from the mainstream of the development of Judaism in America.

THIS DISPUTE CAN BE SETTLED

Without seeming to take a position for or against either party, since we've read only one side of the argument, we feel that there is a solution to the problem which has arisen over the use of B'nai B'rith by two publications in Los Angeles.

The older publication — an independently owned Anglo-Jewish paper just like this one you are reading—The B'nai B'rith Messenger was organized in 1898, a year before any B'nai B'rith lodge was established in Los Angeles, and at a time when the words B'nai B'rith meant just what it means in Hebrew, Sons of the Covenant, and not a lodge.

The second publication is the B'nai B'rith Record, the official organ of the B'nai B'rith lodges of Southern California. It was organized 10 years ago.

Our solution would be along the lines of that which the national B'nai B'rith adopted for its publication, the B'nai B'rith Monthly. In order to attract more advertisers, its name was changed a few years ago to "The National Jewish Monthly." It must be plain, in view of the fact that every organization wants to spread its name far and wide, that this decision was based on one ground only — financial. And we might add that this is a legitimate reason.

If the national organization is willing to forego its name, then why should not the B'nai B'rith Record be willing to adopt another name, perhaps The Jewish Weekly or something similar.

On the other side, we believe that the B'nai B'rith Messenger should be willing to carry both on its stationery and on its front page just under its name, a line denoting that it was not in any way connected with the B'nai B'rith lodges.

In last week's issue of The B'nai B'rith Messenger a gory picture of malfeasance against advertising solicitors employed by the B'nai B'rith Record is recounted. No doubt the B'nai B'rith Record has a list of grievances against the B'nai B'rith Messenger, too.

But we note that a Los Angeles Superior Court in attempting to adjudicate the dispute ordered the B'nai B'rith Record not to publish its paper in the same size and format as that of the B'nai B'rith Messenger. The Messenger charges that this ruling has been ignored.

We suggest that a settlement of the matter along the lines we've recommended is entirely possible.

CRITICISM OF ISRAEL

The net effect of the position taken by M. Z. Frank in his column in this week's issue of The POST criticizing us for our editorial deploring Israel's Lake Kinneret attack on Syrian gun positions is to stifle criticism of Israel, whether he intended it to be so or not.

THERE IS NO question but that the view of The National Jewish Post could be wrong, and that the diametrically opposed views of Mr. Frank and others who have defended Israel's attack as a necessary but unfortunate aspect of the present cold war are right.

But Mr. Frank does not go into the reasons why we took our stand, the morality of the attack and so forth. He discusses only what in his opinion are the bad effects of apologizing for Israel's actions.

We hold that Israel may be better served by a loyal opposition, which praises or criticizes as the situation warrants, than by zealots who believe that Israel can do no wrong.

IT WAS FROM this standpoint that we expressed the view that the United States Jewish community, stalwart as it is in support of Israel, had a boiling point, too, and that financial contributions could and might be withheld if Israel continued on its path of unconscionable action. Mr. Frank's reply is that we do not know the temper of American Jewry. He may be right and he may be wrong. But if we accurately reflected United States Jewish opinion on the raid, then Israel should know this opinion.

It serves little purpose to praise Israel as the only democracy in the Middle East, and then ascribe to her undemocratic positions. We note that the Lake Kinneret attack did not escape criticism in Israel, and therein is the greatest assurance that the new nation is truly a democracy.

HAILS COMMUNITY CENTER, WANTS ONE FOR CLEVELAND

● Editor, National Jewish Post:

I appreciated your comments about the Louisville Jewish Community Center. I visited the building in December and was very pleased and very envious. We in Cleveland do not yet have a Jewish Community Center. However, all of us hope that it shan't be long before we do. The irons are in the fire.

Few people understand the important role the Jewish Community Center plays. Not only is it the Jewish community's instrument for recreation and informal education; it is also the community's instrument (among others) dedicated to the social adjustment of people as Jews and as Americans. Skilled social workers make recreation and informal education instruments for the development of happy people who are active in the communities in which they live, both Jewish and general.

With all the stress being placed on making Jews into "denominations," we forget that Jews are an "Am Israel."

The Jewish Community center can be (and it desires to be) the center of the Jewish community, where regardless of one's Jewish attitude one may come and be with other different—and-similar-minded Jews.

We are too fragmented today. A Center can unite the Jewish community around areas of common interest.

The Jewish Community Center movement is an instrument for Jewish survival. More and more Jewishly trained professionals are striving to enrich the religious and cultural life of our communities. They need the tools with which to work to do a better job. A Center building is one of these tools.

Good luck to Louisville and our best wishes for the future of Centers in Indianapolis and Cleveland.

SOL GREEN
Cleveland

Bickering Decried

● Editor, National Jewish Post

Now when the very existence of the State of Israel is in jeopardy and there is desperate need for unified and concerted action on its behalf in this country, the "Zionists" busy themselves with paltry party feuds. First the Montor group breaks away, then the Lipskyites threaten with secession unless the desired number of delegates to the World Congress is given them. It is like wrangling over plans of decoration for a house that's quaking at its foundations.

J. S. OESTREICHER
Bronx, N. Y.

FREEDOM OF THE PRESS

Letters must be typed or printed clearly, double-spaced, on one side of the page only, and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The Post reserves the right to condense letters. No material submitted to The Post will be returned unless accompanied by a self-addressed, stamped envelope.

READER CALLS MONTOR UJA BONDS DESERTER

● Editor, National Jewish Post:

As a regular reader of your paper, I am very much surprised that you have published two weeks in succession nasty attacks against the Zionist Organization of America and a defense of Henry Montor.

No one denies the services that Montor has rendered to the state of Israel. On the other hand, however, the record shows that when Montor left the UJA to found the Bond drive, because he felt that the UJA was going down and the funds raised through it would steadily be reduced, once he left the UJA, income went up steadily.

When Montor, after a record start in the Israel Bond drive, saw that this also was going slower and slower, he left it, or was eliminated by the government of Israel. Once he left, the sales of Bonds increased tremendously.

Now Montor is starting an organization of American Friends of Israel, at a time when Israel is in real danger. It may be that this will mean the beginning of a new era of strength in the Zionist movement. The Zionist Organization of America in particular has taken the leadership in the work for Israel, and this the government of Israel and all impartial observers on the American Jewish scene will agree to. Its leaders are not asking self-aggrandizement, but are doing important day-to-day work all over the U.S.

ALEXANDER GOTTVAL
Elmhurst, L. I., N. Y.

JUDGE FRIENDS OF ISRAEL ON NEED, ACHIEVEMENTS

● Editor, National Jewish Post

I am always amused by the reaction of the Zionist leadership to any new organization of Jews interested in the State of Israel. I join with Max Bressler in his questions. It is important to know all the facts and to evaluate them. However, there is nothing inherently wrong in such an organization as the "American Friends of Israel."

If the objection to such a group is based upon the honest belief that it will harm the State of Israel, I am ready to hear the reasons for such a theory and judge them. On the other hand, if the fears are based upon jealousies and organizational conflicts, I feel that we are wasting valuable time in discussing them.

Henry Montor's service to the cause of Israel is never going to be questioned by the author of this letter. Some of his judgement and actions may be subjects for discussion. But, having been a member of the Zionist Organization of America for many years, some of my organization's actions are, likewise, open to inquiry.

It is a silly waste of good time and energy to rise in indignation every time a group of loyal friends of our cause organize on behalf of Israel. The leadership of the "American Friends of Israel" reflects some of American Jewry's hardest and most devoted leaders.

If ever I feel that they are hurting the State of Israel, it will be on the basis of their actions and not because they may take some "newspaper-spread" from my organization or do some work which will "outshine" my work.

I hope that this new group on the horizon will be such a challenge to the existing Zionist bodies as to force them to intensified action and work. Such competition in itself will make the "American Friend of Israel" a welcome addition to the growing number of American Jews interested in the welfare of the State of Israel.

HANS WEINBERG
Chicago, Ill.

Denies Accuracy of Ex-Israeli's Criticism

● Editor, National Jewish Post:

I have read Nathaniel Shumeli's letter in your issue of March 2, and I feel that some facts have to be stated in order to correct the erroneous impression created by his contribution.

It is perfectly true that an exit permit is required when leaving Israel, but if Shumeli would have gotten his facts straight he would have realized that this permit is available to anyone who has fullfilled his regular army training without regard to his reserve status. I myself, an Israeli citizen, although not a native-born sabra, and serving in the army reserve, have received an exit permit twice within the last two years, without "tremendous amount of red-tape and pressure."

Israel is a new country, surrounded by enemies. The life is harsh, and the only things plentiful are danger and work. It would, therefore, not be surprising that many of its citizens express a desire to emigrate. What is surprising is the fact that in any one year less than 2 per cent of the population have left the country, and newcomers fill their places many times.

Shumeli also seems to suffer under the delusion that a written constitution is the automatic guarantee of freedom and personal liberty. The example of Russia is sufficient to show that it is the spirit of the people and the attitude of the government which make a people free.

Even Shumeli will not be able to deny the fact that on these points Israel qualifies to be counted among the foremost democracies.

I do not think that Shumeli has the right to appoint himself a spokesman for all Israelis including myself, when he states that "the so-called nostalgia" that former Israelis have is the fruit of Mr. Alpert's imagination, and that no former Israelis intend to return. I, for one, completely subscribe to the sentiments expressed by Carl Alpert.

IRENE ROTENBERG
(Mrs. Bernard Rotenberg)
Baltimore

If Orthodoxyy Dies, Judaism Dies

● Editor, National Jewish Post:

I am writing in reference to E. Pilchik's remarks on the possible withdrawal of the Orthodox rabbinate from the Synagogue Council.

He predicted that this move would lead to an evolution in Judaism, leaving behind Orthodoxy as a "small insignificant sect, like unto the Karaites of the past."

I would like to state that the Karaites, who forsook traditional Judaism, are not a "sect of Judaism" and are not considered Jews. It is the advocates of Conservatism and Reform who have, like the Karaites of old, forsaken traditional Judaism, but who have tried to bedeck themselves with the mantel of Judaism. In the days of the prophets, when many Jews neglected Judaism, and practiced only those laws they chose, e.g., bringing sacrifices and celebrating fast and feast days, the prophets did not praise them for being good Conservative and Reform Jews, but bitterly denounced them despite their large numbers.

If, G-d forbid, Pilchik's predictions come to pass, and Orthodoxy fades away, it would mean that the religion, Judaism, which has survived the countless blows of previous eras, will have finally perished, although there will still be Jews. I can think of no name to give these religions, but Conservativism and Reform certainly are not Judaism.

SHIRLEY YURFEST
Brooklyn.

Repentant Reform Jews Can Get Home In Conservative Judaism

● Editor, National Jewish Post:

I cannot help but be amused by the continuous reiteration of the prediction by Reform Rabbis that there will be a merger of Conservatism and Reform in the not-too-distant future. One waits in vain for any encouragement of the "shidach" by a responsible Conservative leader. Can these Reform rabbis be so unsure of their position that they hope to legitimatize it by accepting an approach to American Jewish life which holds theirs in disrepute?

ONE CANNOT help but stand in awe before the "Oshamnu" breastbeating of our Reform brethren. They admit so many mistakes:

"We created a movement bereft of the warmth of tradition."

"We need more Hebrew in our services."

"We must reintroduce the acceptance of traditional ritual in the life of the Reform Jew."

"Our educational system is totally inadequate."

AH, IF OUR repentant brothers had only listened to this same criticism 40 or 50 years ago, they could have been spared the complete revision of a theory which they had promulgated so energetically.

However, the truly repentant must be admired.

So, If Rabbi Pilchik and his anxious friends continue to "return," I am sure that they will not have to merge, but, rather will find a welcome home in American Conservative Judaism.

DR. IRWIN R. SINZHEIM
Dillen, S. C.

Reader and Pearlroth Tangle On Russian Alphabet 'H'

● Editor, National Jewish Post

I get a big kick out of the genealogical nomenclatural interpretations by the estimable N. Pearlroth. As long as he sticks to interpreting the meaning of names, especially Galizianer names, he is amusing in an informative sort of way. But when he starts digressing on the Russian alphabet by stating that there is no letter "H" in it, he is a little "mokry", which is Russian for wet.

The 22nd letter of the modernized Russian alphabet is "X" called "Ha", like the Hebrew Het, and is pronounced like that. However, in English, the Russian "X" is pronounced and written "Kh" like in Kharkov.

When we transliterate the Hebrew into English we write HAYIM and not KHAYIM, using the German inflection. In German it is "Ach du Lieber"; in Russian it is "Ax ty lyubymy". So, if this is as clear as mud to either Mr. Pearlbroth (is that a translation of Pearlgritz?) or to anyone else in the audience, I will further elucidate by stating that "Ha!Ha!" sounds the same as "Xa!Xa!" in Russian.

In conclusion may I recommend a little better copyreading for the NJP?

LEOPOLD N. SPERLING

* * *

● N. Pearlroth Answers:

This reader is entirely mistaken.

The Rusian X is not an "h", neither is the Hebrew cheth. The English "h" is rendered by the Hebrew "hai" and is transliterated as "G" in Russian.

Otherwise the Russians would not have spelled "Hitler" as "Gitler" all during the war. There are hundreds of names which could serve as examples, such as Geller for Heller, Gelman for Helman, and Girshgorn (the name of the villain in Kravchenko's "I Chose Freedom") which is obviously a transliteration of the well known Jewish Hirschhorn.

A final name that comes to mind is the Russian contemporary artist Gillels (for Hillels). Ha Ha and Cha Cha (the latter guttural) are two entirely different sounds. As I write this I have before me a Russian dictionary of the latest vintage and the name of the German city of Hamburg is spelled "Gamburg" which ought to clinch the argument in the reader's disfavor.

He also misspelled my name.

Was This Orthodoxy's Eulogy Or For Rabbi I. Rosenberg?

● Editor, National Jewish Post:

In a synagog on the lower East Side, more than one hundred years old, a small group of Orthodox zealots gathered in final tribute to the passing of their great leader, Rabbi Israel Rosenberg, the founder of the Union of Orthodox Rabbis.

Aged in time, pierced by the crumbling of plaster of paris, scarred by the aging of paint, by the hovering of delapidation, the aged of the Orthodox world, betokening the passing of an era in American religious life, stood up in their full strength to claim the future.

Under the leadership of Rabbi Eliezer Silver of Cincinnati, the dean of Orthodox Rabbis, a hespet, the eulogy of remembrance, was delivered. The audience gathered in solemnity, traveling from long distances, through the windy forgotten streets of the East Side, to share in the brilliant disputations of the Rabbis who were called upon to speak.

ROSH YESHIVAS, Rabbis from Morocco, leaders of Orthodoxy, called upon all of their erudition, quoting from the Talmud with exaggerated ease, to cite the meaning of the late Rabbi Israel Rosenberg, his life and his works.

Accepting his mastery of leadership, calling forth for a rededication to his principles of righteousness, good works, and of his warm heart, the speakers stirred the listeners.

"Stand firm . . . stand firm," was the advice, "the work which he began, the rejuvenation of the Orthodox life, needs the majesty of every Jew."

"Even as he ascends to the Garden of Eden," spoke another of the Rabbis, "we beg that he find the time to call an assembly of the immortal to help our people everywhere."

THE RABBIS Soloveitchick were present, sitting in tearful silence. These Rabbis whose name and fame is interwoven in every nook of Orthodox meaning.

The voices rang with devotion to the ideals for the late Rabbi Israel Rosenberg, recalling his organizational ability, his founding of the Ezras Torah fund to help needy rabbis, his planning and administration of the Central Relief Committee in World War I that saved thousands of Jews in Central Europe, his open hand of charity to all who needed it.

Yet amidst all of the intensity of grief and the fervor for a renewed emphasis on Orthodox development, one could feel the crumbling of the walls, the saving remnants of that Orthodoxy in the few who had come to the hespet. For they were the septegenarians of the day, the men who had lived the three score and in their wrinkled lines the future was a smile in wreaths.

SITTING RATHER alone, and yet immersed in their every sigh, I felt the descending of the past, a past resurrected by oratory, given a body by hopes and deeds, but a past just the same. I knew these my people, I cherished their wisdom and their spiritual holiness, but wondered whether the future was an adversary too formidable.

The hespet, the final eulogy itself, was delivered in the traditional sing-song fashion, a cry from the throat, and a passage from the Bible. It tore into the emotions, and the sound of weeping was heard even unto the waters of Babylon.

Thus passes a sage in Israel. The Chief Rabbinate of Israel mourned the passing of 'the gaon Rabbi Israel Rosenberg'. The Chief Rabbi of Morocco just three days in America wept, "I came here expecting help for thousands, nay tens of thousands of suffering Jewish children, and my great hope is dimmed by the grief of the moment."

Was it an era closing or just the sound of the shuffling out of the mourners at the end of El Male Rachamim?

BERT ROSENBERG
Brooklyn, N. Y.

Converted Israeli Families Find Little Comfort In Transit Centers

By DAVID BEN-MORDECHAY BLIGH

NAPLES, Italy (NJP)—How Israelis who have been converted to Catholicism and are congregated here in one of four transit centers throughout Italy awaiting shipment to South America are faring, was learned by your correspondent.

The local transit center is Villae-Vulcano. It consists of three huge buildings which the 209 Israeli converted families occupy. They are awaiting their turn to immigrate to countries of their final destination, mainly Argentina, Brazil and Uruguay. Some may go to Bolivia.

MANY OF THE ISRAELI converts who had imagined that the church would reward them with comfort and luxuries for having abandoned their religion and their country must have experienced somewhat of a shock when they arrived in this church-controlled transit center.

The doors along the damp, dusky corridors of Villae-Vulcano lead into over-crowded rooms with dense rows of army beds, baskets, suitcases and other various containers where the inhabitants keep their belongings. There are no wardrobes, no chairs, no tables and no room for such facilities. There is only one shower-hall and one toilet for each building.

THE MAJORITY of the residents of Villae-Vulcano were driven to conversion by poverty. Being officially considered temporary residents of Italy, the converts are not permitted to find employment. Adults and children queue up thrice a day near the ground floor of the biggest of the three buildings where the soup kitchen of the camp is located.

Most of the family heads trade and peddle with whatever possible on the black bourse, from second-hand clothing, down to shaving cream, combs and shoe laces—just to be able to keep their Jewish bodies and presumably Christian souls together.

Life in the transit center offers no recreation whatsoever and — due to the acute density — no privacy. The annual visa quota for the converts is only 20 families per camp and the waiting list is long.

Many of the converts have abandoned their personal pride and have applied to the various Jewish institutions for help. Neither the Jewish Agency nor the Israeli Consular authorities feel any responsibility to them.

THE CONVERTS eagerly attend the services at the near-by church and do their uttermost to demonstrate an ardent belief in Christ.

I was somewhat startled when I noticed two little boys who ventured about in the courtyard, small crosses dangling from chains about their necks, but speaking Hebrew! Having sighted me, a stranger, they at once hushed and refused to speak. It took time and six bars of chocolate before I succeeded in winning their confidence.

ONE OF THEM was born of Polish parents and the other of Rumanian parents. In Israel they were neighbors and schoolmates. The sole language they had in common was Hebrew, but they are not supposed to speak Hebrew. But . . . how on earth should they speak? So, whenever their parents are not around they meet and chatter a little with each other.

Israel? Of course they remember Israel and would love to go back there. The cross? Oh, that's obligatory. And the prayers, too!

Only very few of the adult converts dared speak to me. After all, I was a Jew, and what more—an Israeli Jew!

Sorry? No. They aren't really sorry; only "a little disappointed." They claimed to be "a little impatient" to leave Italy and finally settle down. It seemed to be their only sincere wish: Finally settle down.

Dr. Nelson Glueck Named Correctly As Mystery Person

For the first time since the contest started, a POST reader named the Mystery Contest Person in the first week.

Stanley H. Tepper, 639 Barbey Street, Brooklyn, was the lucky winner. A $25.00 check will be sent to him.

GLUECK

He correctly named Dr. Nelson Glueck, president of Hebrew Union College-Jewish Institute of Religion, as last week's Mystery Person. Dr. Glueck is one of the world's foremost archaeologists, but his official work is training young people for the Reform rabbinate.

The hint for the new Mystery Person follows:

Who was it that said:

"The purpose of a Jewish state is much deeper than affording a haven for the persecuted; it is a place where all that is basic to your culture and history can flourish and reach its crowning peak of fruition."

Prize money is $25.00, but each week a new hint will be given, while the prize money will be reduced by $5.00 until the final week when only $5.00 will be offered.

Replies must be on the official coupon blank in this week's paper, and must be postmarked not later than Monday, March 19. In case of a tie, the prize money will be divided equally among those answering correctly. Answers should be addressed to the Mystery Person Contest, National Jewish Post, Post Office Box 1633, Indianapolis 6, Indiana.

MYSTERY PERSON CONTEST

National Jewish Post
P. O. Box 1633, Indianapolis 6, Ind.

The name of the March 16 Mystery Person is:

_____

Name of Contestant _____

Address _____

City _____ State _____

ROSH YESHIVOT RULING GETS COOL RECEPTION

By ALFRED G. ARONOWITZ
National Jewish Post Correspondent

NEWARK, N. J. (NJP) — The rabbinical verdict barring Orthodox Jews from organizations with Reform or Conservative membership probably will meet with a cool reception in North Jersey, according to off-the-record comments by several lay and religious leaders here.

None of those questioned by The Post admitted knowledge of the verdict, called a "Psak Din," and none showed any enthusiasm when informed of its contents. The verdict was handed down last week by eight yeshiva heads, known as "Rosh Yeshivot" (NJP, March 9, 1956).

RABBI ELIEZER COHEN, president of the Council of Orthodox Rabbis of Essex County, brushed aside questions about his reaction to the verdict by saying he first would have to study it. Informed that the verdict forbids Orthodox Jews from participating with Reform or Conservative Jews "either as an individual or as an organized group," Rabbi Cohen asid the statement would have to be qualified.

Described as an ardent supporter of the Synagogue Council of Essex County, which combines all Jewish sects, the rabbi expressed disbelief that the verdict would apply on any but an organization level.

HE ADDED that his group probably would take up the matter of the verdict but he didn't know if he would call a meeting of Orthodox rabbis before or after Passover.

Herman Sirota, president of the Essex County Synagogue Council and honorary president of Orthodox Ahavath Achim Bikur Cholim Congregation of nearby Bloomfield, was openly disappointed at the verdict.

"I am confident," Sirota said, "that those affiliated with the Synagogue Council are interested in continuing to work together."

THE VERDICT followed a plea last month by Rabbi David B. Hollander, president of the Rabbinical Council of America, calling for withdrawal by Orthodox rabbis from the Synagogue Council of America (NJP, Feb. 10, 17, 1956). Rabbi Hollander's plea also met with a cool reaction in North Jersey.

Jewish Leaders Differ On Integration Timing

NEW YORK (NJP)—Differing views on when the desegregation decision of the Supreme Court should be implemented were expressed this week by two Jews concerned with the problem.

Harold Riegelman, active in the American Jewish Committee and the National Conference of Christians and Jews, urged that integration be carried out over a period of 12 years.

Charles Abrams, chairman of the New York Commission against discrimination, speaking on CBS radio, criticized President Eisenhower and Attorney General Brownell for not enforcing the decision outlawing segregation in the public schools.

Wernick Sworn In As Portland Judge

PORTLAND, Maine (NJP)—Sidney W. Wernick, 42, a former president of the Jewish Federation of Portland and a prominent local attorney, recently was sworn into office as judge of the local Municipal Court.

Judge Wernick succeeds Judge Louis Bernstein, also a leader in the local Jewish community, whose term expired March 4.

Loses Court Appeal

SAN ANTONIO, Tex. (NJP)—An appeal by Policeman Thomas H. Reagan, ousted from the police force for making anti-Semitic and anti-Negro statements, was rejected by the State Supreme Court.

The court declared it found no error in the lower court rulings upholding his dismissal.

Legislators Ignore Plea Of Sabbath Observers

NEW YORK (NJP)—Prospects for passage of a law in New York State allowing Jewish businessmen who observe the Sabbath to stay open on Sunday appear hopeless, according to the Committee on a Fair Sabbath Law, which has been pushing such a bill.

Leo Pfeffer, counsel for the committee, reported that attempts to talk to the majority leaders of the state senate and assembly were completely rebuffed. The committee did meet with state attorney-general Jacob Javits, who promised to help the committee but was pessimistic on the outcome.

Pfeffer told the Post that the legislators "manifested complete lack of sympathy for the rights of Jews."

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